

DOCTRINAL PAPERS.

BACCALAUREATE SERMON OF PRESIDENT CUMMINGS.

Preached at the College Chapel, Middletown, June 21st.

LUKE ix. 2. "And He sent them to preach the Kingdom of God, and to heal the sick."

The context contains full directions given by Christ to His representatives, the disciples—directions to do practical work, to cure leprosy, to heal the sick, to cast out devils, to raise the dead—four evils connected with sin. He assured them that they should be aided by His presence.

The highest exemplification of religion is in good works. Perhaps such a statement may seem unnecessary, but history shows us that there have been grave errors in connection with the doctrine. Emotion has been made the prominent element of religion. The great inducement held out to men to lead them to Christ, has been the greater pleasure and satisfaction to be derived from His service. Yet, how poor and pitiful is such a representation of the religion of Christ! And more unworthy still, that which connects with the house of God mere aesthetic culture, and makes much of the manner and mode of the teaching—as if in that gospel which comes to be the hope of mankind such considerations could occupy more than a secondary place!

Others have gone to the other extreme, and indulged in speculations which they have dignified by the holy name of religion. There are difficult subjects, fit for the investigation of the highest genius; but no man may take this abstract study and consider that he is in any proper sense of the term manifesting religion. While all this is important, the piety based on it is unreal and impractical.

Formerly, the highest manifestation of religion was thought to be shown in sacrifice, asceticism, bodily toil, and pain. Yet we know that in this very life there was an attraction which lured men to it. In the pursuit of wealth and honor, men do ten times more than is required by religion, yet worldly sacrifice differs utterly from that of religion, since it possesses no element of humility.

One illustration of the separation of practical goodness and religion, is found in the fact that men often think they must abandon their callings to become Christians. Paul said, not so; he exhorted all to serve God, in whatever place they were. There are callings in which no Christian man can engage; but they are only such as no man ought to engage in. Some callings bring with them special temptations, but let us remember that strength proportioned to trial is promised by God. No man should complain that his calling diminishes his powers. The fault is not in his calling; it is in himself. God has not given to the ministry alone the honor of the salvation of the world; it is not its special privilege to proclaim God's truth; every man is to do it. With some men results are more apparent than with others; the powers are more than the reapers. But the patient toiler, who scatters the seed which brings forth fruit that another gathers, shall in the day of God have his work as much honored as he whose ministry has given him more of visible success.

If the pulpit took its illustrations from trade, fastidious men would doubtless think it unseemly, for many men have one set of rules for Sunday, and another for week-days. And from this idea comes the general distrust which is felt in commercial life. Men dare not go into strange cities, and deal in unfamiliar goods to any extent, for the idea of absolutely just dealing on Christian principles does not underlie the ordinary transactions of life. It ought to, for certainly there is nothing upon which religion may not be brought to bear.

In affairs of State, again, many men entertain different ideas in their Church relations from those which rule over them in common life. Under party bondage, men of acknowledged Christian character will support for office those whose principles they know are not sound. They will be indirectly connected with the vilest actions, where politicians try to beg, buy or steal votes. It is said that these things are separated from religion. There are dead issues, about which this same thing used to be said. Who now is offended by a mention of the deep wrong of slavery in the pulpit? Yet on what principle was such reference formerly wrong, and now right?

It is certain that God's law is the only standard of right; and, moreover, that all the acts of men are to be judged by that law. All the actions of men have a moral character. Where was ever any reason or sense in the dogmatism that spoke of certain callings as having no underlying morality? What principle is there which is not a moral principle underlying it? Take the tariff, for instance; a proper tariff implies justice, and this implies an immutable law of God.

It is because of this separation of religion from practical life that our country occupies the unfortunate position in which she stands to-day. Who does not feel that when men of any character are connected with public life, there springs up around them a secret distrust? Investigation after investigation has shown that men, after obtaining positions of trust and profit, make use of those positions for private gain. It all comes from the fact that preaching and practice are not directly associated. We see it in our late conflict. Men who were in high position, who had sworn to support the constitution, were for months, and even years, plotting

treason. Yet they were no worse than the men who were trying to make capital by shouting patriotism.

I hold that this separation in business and politics is encouraged by a want of absolute sincerity, of harmony between profession and practice everywhere. And this lack of harmony begins in the Churches. There is a profession of belief which is not meant; there is a Church covenant which binds men to a life of peculiar devotion, and to the observance of certain principles; and yet this covenant is continually and openly disregarded. This not bringing real principle into every-day life is what makes religion a by-word to the scoffing sceptic. The remedy is, to put less in the creed; and we are heartily sorry that one great Church ever departed from the time-honored principle of requiring only a desire to seek and serve Christ evidenced by good works.

We hold to a religion of works. We say that faith is only a consideration. When it comes to practical life, what is the worth of the faith of that man which consists in mere prating about his joy or his grief, if it does not lead him to stand up in a manly fight against sin and wrong? There was a time when it was necessary to lay stress upon the power of faith; but that time has passed. Even the strong men who advocated the great doctrine of justification by faith, carried it too far. Luther said, "no man can lose his salvation; no sin can damn a man, save unbelief alone." What pernicious heresy is this! Yet, how common it is to glorify God as having all the power, while we are willing to let Him have all the glory, if He will let us go in a dreamy way, keep all our money, and do as little as possible. Rather than this dreamy, sleepy faith, I would have any other. Why, I would rather have the faith of a Romanist, and trust to fasting, than this; I would rather stand in the desert and cry, "there is one God, and Mohammed is his prophet;" I would rather throw myself under the wheels of the car of Juggernaut than trust to a dead form like that which is too often cherished in Protestantism.

The true way to exemplify religion is to work. How many are there under the shadow of our great city churches, who never hear the gospel? (There are a few men sent out to work among them, but they are like farthing candles in Egyptian darkness. These Churches are suffering because this work is not done. It could be done; it will be done. Fifty years hence the Christians will look back and wonder that they could come into crowded, costly churches, and go home and complain that they had not been fed. They come dispirited and wearied by six days of business, and expect to be

renewed to the same interest that they feel in their pursuit of wealth and honor. If men want to relish the food of the gospel, let them go out and feed some one else. There are societies whose object is to furnish proper entertainment—to assure their members that if they are taken away their families will be provided for. We do not now complain of these societies; but they ought to be unnecessary to the Church. The Church should not only secure to its members abstract truth, it should provide for the cure of diseases of the body as well as those of the soul. It is a matter of regret that Christianity has not done this. The Church ought to lead in every just reform. Yet, it is not true that most reforms come from those who are not connected with the Churches? Look at the anti-slavery cause; is it not matter of regret that so much of this great work was done out of the Church? Look at the temperance reform. Does it not relate to the wants of man? Is it not a State principle? and does not religion underlie all State principles? Let no man dogmatize about moral questions on the one hand, and political questions on the other hand. Wherever there are wants or woes, or opportunities to work, there is the Christian's place.

Are we not told that the introduction of such questions into the Christian Church will introduce strife? Better strife than deadness; better forty live Churches than one dead one. We look to the time when the Church of the future shall meet this want—when all of the soul or body shall come under Christian influence.

If we ever meet the practical infidelity of to-day, we must go out to make known the practical power there is in the religion of Christ to meet wants which practical men can see, as well as those mystical ones which they profess themselves unable to discern.

And now, dear brethren, what can I do more than to urge upon you the principles which I have striven to unfold. My highest wish for you is that you may be Christians in deed as well as in word. I know the ambition of young men—the hopes, the high aspirations, the longings for high place and position. Not by a single word would I strive to repress these high desires. But it too often happens that in this world labor is not given where most labor is needed. It is for you to decide whether you will choose only the showy and remunerative positions of life, or go where most the world needs work. The world wants practical Christians—men who will carry the truths of their religion into all the paths of life—Christians in markets of industry and commerce, Christians in politics, Christians everywhere. But to meet this call you must be willing to toil and suffer—to look for reward not here, but hereafter. Let me urge upon you, then, a sound, practical idea of Christian life. Make not the mistake of confounding real religion with aesthetic and moral sensibility, and with

that natural admiration and reverence which every man of culture and taste must possess.

If you looked only for reward in this life, in this world, where corruption is so rife, where high places are gained by intrigue and bribery, then indeed I am not sure but you might gain most by casting aside your faith. But, brethren, is that success worth its cost? Is it worth your manhood? Is it worth your self-respect? Is it worth the loss of the esteem of all the true and the good—the soul's calm sunshine and the smile of God's approval? Remember, too, the bondage which such success imposes—the subservience to intrigue and the arts of baser men. Remember the estimate which you yourselves put upon men who win success at such a price, and then tell me if it is worth all this? No! I exhort you to preserve your self-respect. If you cannot gain position save by such arts, let position go; be humble if you must be humble, die if you must die, with your names unwritten in the records of earth, knowing that they are enrolled in heaven.

Such a life requires, indeed, the noblest, truest self-sacrifice; but life is short, eternity is long. Think of eternity; think not of life. You stand at a turning point in your lives. You look back over a pleasant past. Some differences, indeed, you may have had, some wounds that may have left their scars; but let me exhort you now by the best Christian manliness to forget all these things. Part with kindness; clasp hands with heartiness. Look in each other's eyes with love, for you may never clasp each other's hands, or look into each other's eyes again. And part with kindness toward your instructors also. Wrongs you may have had. But standing here, perhaps for the last time as the representative of those instructors with whom you have been associated, let me assure you that no intentional injustice has ever been done you—no unkindly feeling ever cherished toward you. And as you go forth, remember, too, the Alma Mater you leave, the college founded by prayer and for the public good. As you go away, let your heart stay here. God bless you! God bless you. Act well your part, and when your name is starred in the lists of your Alma Mater, may it be starred in the list of heaven.

MISCELLANEOUS.

ENTIRE SANCTIFICATION.

MR. EDITOR:—The statement of Brother W. in the HERALD of the 14th ult., that "the more mention of the subject of entire sanctification in some of our Churches is exceedingly unpleasant," is doubtless literally true. But I am convinced, by long and careful observation, that the dislike manifested by many Methodist Christians to the presentation of the blessed doctrine and experience of Christian holiness, from the pulpit and in our social meetings, is not, as he assumes, mainly attributable to the defective lives "of some professing the higher Christian attainment," but to a radical defect either in the theology or experience of the objectors and complainers.

The members of some of our Churches who are unpleasantly affected when the two beautiful words, "entire sanctification," are pronounced in their hearing, may properly be divided into three classes, namely:—

1. Those who are misled by their religious teachers respecting the Bible theory of Christian experience and attainments. And there are many included in this class, especially in some of our New England States. Count Zinzendorf's heretical views of regeneration and entire sanctification are quite popular with some of our pulpit teachers. Like priest like people.

2. Those who, in the infancy of their Christian experience, practically ignore the apostolic injunction to leave "the principles of the doctrine of Christ, and go on unto perfection." Many Christians, who notwithstanding the dawning of their spiritual life was clear and satisfactory, have, through failure to recognize and obey this positive direction of divine authority, unintentionally and almost imperceptibly so far backslidden as to dim the joyful witness of their heirship to God. All writers in regard to the spiritual status of our Church agree that there are hosts of this class of Christians within the fold of Methodism.

Now, however orthodox they may be in their views of the doctrine of holiness, it is a feature of the gospel which, when faithfully preached, stirs the hearts of delinquent Christians with unpleasant emotions. And it is perfectly natural that it should be so, as it reproves their unfaithfulness, and earnestly urges them to act up to the full measure of their responsibility as believers in a perfect Christian manhood, against which their hearts rebel.

The third class of professing Christians in the Methodist Church to whom the mere mention of holiness is offensive, is described by Dr. D. Curry in an editorial on "Ministers and Worldly Amusements." (See a recent No. of *Christian Advocate*.) Speaking of the obvious tendency of both the ministry and laity of the Church to worldly conformity, he says, "the influence of a popular, but emasculated theology, working out its legitimate results in producing an abortive form of conversion and of Christian life, has practically carried the masses of our people away from our peculiarities"—one of which, and perhaps the most vital, is the doctrine and experience of entire sanctification. Now, ask, can anything be expected of the masses converted to the Church by the preaching of an emasculated gospel, but opposition to holiness? Like one of the notable converts of apostolic

times, Simon the sorcerer, they have neither part nor lot in this matter; they are still "in the gall of bitterness and bond of iniquity;" they have not yet even begun to compass the first principles of the gospel—repentance, faith, justification and regeneration. How, then, can they hear the great and grand subject of holiness presented without feelings of repugnance?

In closing, permit me to say that I have so many times heard and read the false assertion, that the chief cause of the opposition to the inculcation of the doctrine of holiness and the testimony of those who enjoy it, is the imperfection of the lives of some who profess to be interested in the subject, that I have been constrained to furnish the thoughts contained in this paper for publication. M. DWIGHT.

Chelsea, June 30, 1874.

THE OTHER SIDE.

MR. EDITOR:—My old friend and classmate, Kelsey, has freed his mind pretty fully on the delinquency of the visiting committee of Boston University, especially on those representing contiguous territory. That means you and I. You are abundantly able to speak for yourself; I will attend to the other.

Boston University, I have been led to believe, was quite an institution, covering quite a number of schools and departments, spreading over an expanse of territory from Rhode Island to Boston, and in its anniversaries covering a month at least. Now, when and where was I wanted? I guessed it would certainly be at the School of Theology. I expected, after the analogy of similar institutions, it would be at the college of Liberal Arts; I thought possibly it might extend to even other "professional schools." And I was just foolish enough to suppose some one would inform the visiting committee when and where they were wanted. I could not leave very necessary duties to travel more than one hundred miles to simply find I was out of place.

I felt, too, that some one would take notice enough of the authorized committees to send them a short note to that effect. I exceedingly regret my non-attendance at the late examination of the School of Theology, on my own account. I have for several years wished to thoroughly inspect this institution, and counted it one of my special blessings to be present for the first time on this committee for this year. I waited for the summons, however—as I should probably do again.

Let the proper officers send word to the committee, or let the original appointment be more definite in character, and the committee will be on hand and do their full duty.

GEORGE WHITAKER.

WESLEYAN ACADEMY.

The anniversary exercises of the Academy really began with the Baccalaureate sermon on Friday evening, at Fisk Hall. Mr. Wm. A. Harlan, son of Senator Harlan, during the year offered a prize in declamation to the classes of the first and second years. The speaking was good, and the award was made to Miss Edith Hempstead, of Wilbraham, daughter of Chaplain Hempstead, who finely rendered "Curfew Must Not Ring Too Night." Miss Carrie Merrill, fourteen years old, dressed as an old lady, made everybody laugh as she spoke the worthy dame's protest against "The New Church Organ," and came near bearing off the prize.

Sunday broke beautifully over Wilbraham. After the love-feast in the chapel, a large congregation gathered to listen to the baccalaureate sermon by Rev. M. Hubbard, of Trinity Church, Springfield, which was founded on Is. cxviii. 1, 2. It was a forceful, eloquent and appropriate presentation of his theme, "the true foundation of character."

At half past two a large congregation again gathered for the Sunday-school anniversary, when Dr. B. K. Peirce gave an address, founded on Ps. cxviii. 6, and closed his discourse when every one was wishing him to go on. The next speaker was—well, who do you think? Hon. Chan Laisun, of Springfield. He pressed home the question, "What think ye of Christ?" It was, to say the least, a novel sight—China preaching to America. Had Parson Murray been there, and listened to his characterization of China that was and the China that is, he certainly would revise his "Civilized Heathen."

At half past six there was an open-air meeting in the grove back of Fisk Hall, where the New England Conference held a session, in 1877, and Father Taylor and Wilbur Fisk preached. This second service held there this season, was delightful. The birds sprinkling their evening notes down upon us, the sun hastening to his setting, and pouring beams of pure golden light through the trees, the holy calm of the place and day—all these impressed us, and made that gathered company of citizens and students feel that God was there. A short praise-meeting, followed by prayers and remarks, and a few closing words from Drs. Peirce and Warren and the pastor, made up this closing and beautiful service of anniversary Sunday.

Monday morning at eight began the examinations, which continued through the day and half of Tuesday. The classes, as a whole, stood the fire of questions from the committee well.

Monday evening Rev. Henry W. Warren delivered the address before the alumni, on the "sources of man's power over man." He drew together a large company.

Tuesday afternoon came the prize

declamation exercises of the junior class. Till last year there was but one prize for both ladies and gentlemen. The gentlemen felt that the young ladies, by the aid of muslins and flowers, won the susceptible hearts of the committee too often; and so, to save a war of the sexes, two gentlemen—Warren T. Adams, esq., of South Boston, and Henry W. Phelps, esq., of Springfield, generously established three prizes—one for the ladies, and two for the gentlemen, of \$40 in all, and R. R. Meredith, of Springfield, added another, of \$10, for the ladies. Anne B. Coomes, of Longmeadow, and Miriam M. Tucker of Amherst, won the first and second ladies' prizes respectively; and George D. Hulung, of Jacksonville, Fla., and Duane N. Griffin, of Granby, Conn., were the successful gentlemen.

At a later hour in the afternoon the school assembled in Fisk Hall to hear the report of the examining committee, and the award of fifteen prizes, several of which have been added since last year. Miss Miriam M. Tucker, of Amherst, won three, and Miss Emma Daggett, daughter of our steward, two.

Presiding Elder Whitaker read the report of the examining committee, and the pastor of the Methodist Church awarded the prizes.

In the evening, in the church, Prof. Hastings drew together a large company to listen to his annual concert. An orchestra of some thirty pieces, made up partly of students and partly of Springfield musicians, furnished some fine music, while the chorus and solo pieces were of special merit, and showed care in the training of the voices. On the whole, it was the finest concert he has ever given.

After the severe and refreshing shower of Tuesday afternoon, Wednesday came in clear, cool and breezy—a perfect day for the exercises of the graduating class, and it was enjoyed to the full. A little after 9 o'clock Dr. Cooke and Mrs. Knight took their seats on the platform, and the first speaker, Mr. Lemuel Yung, one of the Chinese students, was announced. His piece, on the "French Republic," was very well delivered. The orchestra of the previous evening furnished music at intervals during the speaking, which was deservedly well complimented. At the conclusion of the speaking Dr. Cooke very appropriately presented the diplomas to the graduating class, numbering thirty-eight—the largest number ever graduating at one time from the institution, and then made the announcement, which was certainly a surprise to most present, that this was the last class that would ever receive diplomas from his hand as Principal of the Academy. He referred briefly to his decade of service there; thanked the trustees, patrons and friends for their kindness, addressed a few heart-warm words, full of good cheer and good wishes to the graduating class, and then the audience was dismissed with the benediction by Dr. Beach, of New Haven.

Dr. Cooke is the seventh principal this institution has had, since it was removed from New Market, N. H., 1824—that pioneer apostle of education in our Church. Dr. Wilbur Fisk, being the first, and having eight students under his care; while this year there has been an average attendance of 323. The highest average in its history occurred in 1866, when it numbered 348, under Dr. Cooke's administration. While the Doctor's methods may be open to criticism in some respects, yet it is simple justice to say that he has devoted himself with great energy to his trust, and leaves the school in a position of influence it has never held before; whether looked at from the point of wealth, numbers, or scholarship. Certainly the Church may well feel an honest pride in this oldest, but one of Methodist educational institutions.

The exercises in the Church over, the next in order was the dinner, which was one of our worthy steward's best, and some four hundred sat down to it. The Alumni meeting followed in the Church, and the time was pleasantly occupied with reminiscences, personal and historical, by Dr. Cooke, Calvin Brewer, esq., Luther Bliss, and others. But the chief interest centered in the poem by Mrs. Susan B. Thomas, of New Orleans, 83 years old, the first preceptress of the institution under Dr. Fisk. Her subject was, "Science and Religion," and was very favorably spoken of. She has been spending some time in this scene of her early labors, and, though so advanced, her bow still abides in strength, and she still appears remarkably vigorous. She is sister of our senior trustee, Calvin Brewer, himself some 90 years of age. Prof. Gill was chosen chairman of the Association for the coming year.

After the presentation of the diploma in the morning, Dr. Cooke announced that at 7 o'clock that evening he should present a diploma to a lamb! The "knowing ones" understood the announcement, and at that hour the Church was filled with citizens and students. A few minutes later Prof. Lamb led to the altar Miss Minnie Herick, of Coleraine, a member of the graduating class, and the matrimonial knot was tied in the most thorough manner by the Doctor. After the ceremony, before they retired from the church, many friends extended their congratulations to the Professor and his excellent wife. The festivities of the day ended with the usual interview at Fisk Hall, which was a very pleasant affair, one feature of which was the Chinese students in full costume. Thus closed another anniversary at Wilbraham. The day was perfect; no dust, no oppressive heat; everything throughout passed off finely.

The trustees look no final action as to Dr. Cooke's successor, but adjourned to meet at the call of the president of the board. In view of recent losses by fire, and the gale of more than a year ago, the board are taking measures to provide for this loss, and also remove the debt of \$20,000, and leave the whole property unencumbered. The committee on examination recommended the addition of a normal department for the theory and art of teaching; also, that more prominence be given to the modern languages; and they intended to have included in their recommendations a *gymnasium*, which is sadly needed and greatly desired, by the students themselves, and by all lovers of proper physical culture among the young; and it is to be hoped that the friend of the Academy may be found who will generously provide for this want, which has been felt and deplored so often, especially since this has become so common a feature in our schools and academies.

This institution has been steadily rising through these 50 years of its existence at Wilbraham; let our motto still be, "second to none."

Our Book Table.

RESTING REVERIES.

CALIFORNIA, by Nordhoff, is just the work for a trip across the continent. Let Mr. Harper's travelers' guides, it tells you that which you especially wish to know. It is practical and pictorial, and not a bit poetical. It sets that wonder-land clear before plain, every-day eyes. Put it in your valise, if you are going thither; if not, put it on your table; that you may get a little idea of a land that is going to hurt the Grangers more than all of the railroad mania. For, as the county produces sixty thousand tons of wheat, and the crops are close to the seacoast, and can be moved to England cheaper than the railroads can move Minnesota's to New York. Unless the eastern West gets up rival sea routes by way of New Orleans or the St. Lawrence, it had better turn its pruning-knives into shoemakers' awls and other manufacturing industries. Only diversity of labor is the cure alike for overproduction in California and the central West.

Everything gets unsettled as soon as settled. Here comes Mr. Palmer, of St. John's College, Cambridge, and in a foot-tramp of eleven months in the wilderness of Sinai (just forty years, save one, shorter than the foot-tramp of Moses & Co.) settles the question of the "Desert of the Exodus," and puts his settlement in a pretty volume, which the Harpers publish—when lo, just as he has "gone back" on Robinson, and proved that the monks of St. Catherine were right in locating Sinai where they had created their convent, on the principle that great rivers always flow by great oases, up springs Mr. Beke, and says, "I have found Sinai. It is neither Serbal nor Mousa, over which you are wrangling; it is the Mountain of Light, looking over the whole plain to Akaba and the sea." He don't discuss it, any more than Archimedes did his specific gravity solution, or the Xth of Euclid; he settles the question, and Mr. Palmer's bulky book and year-long tramp goes for naught. Still, it is a valuable exploration of that country, and especially after the mount is left, clear up to the borders of Canaan, and with its charts and pictures will prove a worthy book of reading and reference, even if the first thing that is rewritten. It is certain he finds no room for all the people about either of his mounts. Mr. Beke does. Perhaps, therefore, his Eureka will stand.

It is hard work to put the large octavo into a valise, but it is not impossible; and now and then a light spearman alone bears company over the waste of land, but it is close as the Bible, to repeat my gun. Or, if it does not get into my valise, it may find a chance perusal in the hours of momentary rest. Such a goer or stayer is UEBERWEG'S PHILOSOPHY, two volumes (Scribner & Armstrong). What refreshment is in its pages! From its first definition, which is almost the only obscure thing left to its close, it is very readable and very valuable to one who would learn how to be satisfied, as well as how charming, is divine philosophy. Great handle is made of the conflicts in the Church. They are nothing to the conflicts in the schools. Philosophy has more disputants and less agreement in any fundamental than theology; for it has no constitution as the Bible, to speak to. Only science is worse confounded. He defines philosophy as the "Science of Principles." It concerns itself with "the nature, laws, and connection of whatever actually is." It did not exist as a science before the Greek people. But they did not have it at the start. Homer only knows sophia, not philosophy; skill, not reason. Most of the seven wise men of Greece were only Ben Franklin sort of men—makers of proverbs.

If they got farther, it was as students of natural philosophy, as distinguished from anthropology and metaphysics. Prominent among these are Alfred Taylor Bledsoe, D. D. of Whedon. "The treatise of Bledsoe has also been subject to much adverse criticism from professedly anti-Calvinist divines and metaphysicians. Prominent among these are Alfred Taylor Bledsoe, D. D. of Whedon. Nothing but the titles to their works. Why were they not presented in summary, as was Edwards? Emerson, Hickock, Buscom, Hopkins, and many others. These are all the names of the professedly Calvinist divines receive a word of commendation and commendation, the only above. And these too, "professedly anti-Calvinist!"—as if Whedon was, after all, a Calvinist. Poorly philosophic is such an historian of philosophy. We hope a fairer spirit will be revealed in future editions.

It should also have given ample notes on Hickock's last works, which are very original, and worthy of statement as a successful attempt at orthodoxizing philosophy. President Porter's own work ought to have been opened. It is worthy, and more. Taylor Lewis and McChesney ought to have been more largely unfolded. Especially should Emerson and his school have been presented, for philosophy is his being's end and aim—not truth, in the highest sense; far from it, yet as worthy of presentation as Hegel, Fichte, or Schleiermacher. American philosophy, for good or evil, is well pronounced, and worthy of elaboration. Spencer and Mill are rightly stated and struck; so should Emerson have been.

We wish the last part of the last volume might be replaced with a whole volume devoted to English and American metaphysics, from Coleridge to Porter. The volumes, up to that, are very valuable.

Gen. Wilson, in his recent interesting book "Sketches of Illustrious Soldiers," writes as follows concerning Wellington's historic order Waterloo: "It is the fate of all great men to have their names great as well as disgraced by anecdotes, good, bad, and indifferent—some doubtless true, others, without any doubt, false. To this rule the English soldier was no exception. Wellington never said, 'up, guards, and march!' at Waterloo. What he really did say, according to Captain Grouse, was, 'guards, get up and charge.' Napoleon's epigram (if, indeed, it really is his), 'He but a step from the sublime to the ridiculous' comes before our mind's eye as we read the modified version of the hero's famous order, as it somehow sounds akin to that of a confederate colonel of cavalry, whom the writer had the duty assigned to him of hunting in the Mississippi Valley, and who, in place of the usual formula, would say, 'git ready to git! git!' varied occasionally by the combined order, that seems suggestive of the duke's, 'git up and git!'"

REV. R. W. ALLEN.

"All the earth shall be filled with the knowledge of the glory of the Lord."—Neh. ix. 17.

At a farewell mission, recently held at Tremont, by the American speakers was Mr. a young Japanese missionary land. The *Daily* speaks of him as a much culture and native those who listened gratefully, devotedly forget to carry out closing words, "praise form."

The Indian Church the most cheering indication of the advance of different parts of India.

The Free Church respecting the Presbyterian: There are about ministers in India, Churches in Europe and minister to a Christian not less than 30,000, of the fruits of missionary.

MADAGASCAR.—Christians to triumph in Maldives every mail brings intelligence. The special Mullens and Mr. P. London Missionary Society fully the wonders wrought there. There is a lion of professing children are at school, es, and the Bible has been and many books written and more than 150,000 vernacular are sold every building their own churches, supporting their ministers Christians, maintain 120, the outlying districts, ment has absorbed Christian system, just as Constantinople failing to stamp it out. And this is the than fifty years.

HINDOSTAN.—In the abar and Travancore, in the part of Hindostan, a ber of Syrian Christians some 60 churches, with herents. They have Syrian Scriptures in claim that the gospel there by St. Thomas. They were certainly es as early as the second ages have stood firm nesses, idolatry and per they have fallen great former state, and have Recently a most won God has progressed and revival of great power, by powerful awakening fession of sins, both to y people, and a thorough life. The Holy Spirit is ifly among them.

WELL DONE, DUKE heathen authorities of Calabar, have issued a commanding the observ Sabbath as follows: "God's day no market is any part of Duke Town sale of strong drinks, imported, in doorways no work; no play; no Some professedly Christian might profit greatly from mation."

DAMASCUS.—Here, was converted, and where evl events transpired re 9th century of Acts, the bringing this ancient city The missionary work is rection of the Presbyterian prospects are most encouraging unusual interest is awak the Arabs to hear the Church pray that this old for Christ.

"CIVILIZED HEATHENS," spondent of the *Madras* scribes a recent procession ed in Salem, Madras observed," he says, "so had their tongues pierced rods; some had pins stuck their bodies, and garland from them; some had iron in their sides, in which Incisions large ropes, held by two persons, and some four men to carry a small of whose axes passed sides." Those who listened Murray's lecture on "Civil en," will note that this is humane, enlightened Buddhism. The *Friend of India* ther, "Buddhism defies sin." geance has just come to the inhabitants of Tiflo western China, amounting 50,000, were massacred, and children, not one left, dhists.

RELIGIOUS IT

According to the *America* Rio de Janeiro, the first Church in Brazil was dedicated on the 29th of March.

The Bishops of the Metropal Church, South, have Friday, August 21, as a day of prayer.

The cathedral chapter Prussia, refused to elect the government will take the cathedral into its own hands.

Rev. Dr. McCauley, of Dickinson College, sailed last Saturday. He goes on the British Wesleyan Conference, from London to Washington, accompanying

HERALD CALENDAR.

Claremont Dis. Min. Assn., Claremont, July 21, 22
Norwich Dis. Min. Assn., New London, Oct. 27

CAMP-MEETING CALENDAR.

International Camp-meeting, at Round Lake, N. Y. (holding two weeks), Aug. 4 to 10
Maine State Camp-meeting, at Richmond, Me. (to continue eight days), Aug. 4 to 10
S. Framingham Camp-meeting, Aug. 10 to 16
Yarmouth Camp-meeting, Aug. 11 to 16
Orchard Beach Camp-meeting, Aug. 12 to 16
Lake Winnepesaukee Camp-meeting, Aug. 12 to 16
Hamilton Camp-meeting (eight days), Aug. 12 to 16
Martha's Grove Camp-meeting (Fryebury, Me.), Aug. 21 to 26
Sterling Camp-meeting (annual), Aug. 21 to 26
Martha's Vineyard Camp-meeting begins Aug. 21
Northampton Camp-meeting, Aug. 24 to 29
East Machias Camp-meeting, Aug. 24 to 29
Kipling, N. B., Camp-meeting, Aug. 24 to 29
West Livermore Camp-meeting, Aug. 24 to 29
East Point Camp-meeting, Aug. 24 to 29
Williamstown Camp-meeting, Aug. 29 to Sept. 4
Hodgdon Camp-meeting, Sept. 8 to 14
Anson Camp-meeting, Sept. 14 to 19

ZION'S HERALD.

THURSDAY, JULY 9, 1874.

OUR ACADEMIES.

Our readers must be patient as to the space, in these days, devoted to the schools of learning. This is their hour. They are upon exhibition this month, and they crave a larger audience than those that visit their halls or listen to their chosen orators during their anniversaries. They call upon the press to give volume to their voices, and to bestow special consideration upon the important work they are performing.

The colleges naturally attract the chief attention. They close the academic round of studies for the youth, and graduate their students into professional schools, or into an active business life. It is the great era in the life of our young men. They have already reached so much intellectual maturity as to render their graduation exercises a source of entertainment, in themselves, as well as prophetic intimations of their future to their friends.

Only a small proportion, however, of our young people—a much more limited number of our young women—pursue a full collegiate course. The great body of our youth who continue their studies beyond the opportunities of the public school, complete them at the academy. Only a small number—twelve or fifteen, in an institution averaging three hundred in attendance—annually pass on to the advanced classes of the college. The great body of students spend three or four years in these practical high schools, and then go out into their appointed spheres of service for life. The academies measure the highest form of educational preparation for the majority of our youth who may be said to have anything of a normal intellectual training. They are the hope and strength of the Church. They have already created that general average of intelligence among our people which occasions the growing demand for a thoroughly educated, as well as devoted ministry, and form the substantial material out of which comes the great body of our ministers; colleges and theological seminaries being unable to offer but the most meagre supply, as to numbers, for the additional annual demand for ministers required in a Church covering so vast a field, and blessed with so constant and rapid a growth.

No one familiar with the history of the Methodist Episcopal Church in New England, can fail to be impressed with the manifest elevating influence of her academies upon the membership and ministry. With an extraordinary clearness of vision as to the important relation their schools were to hold to the progress of the denomination, the venerable ministers of a half century ago, with irresistible enthusiasm and as wonderful self-denial, planned and started these valuable higher Christian schools. Many of them lived long enough to see gathered the first fruits of a perennial harvest. If their successors only emulated their zeal in this direction, pressing the larger endowment of these institutions, and, what is of still more importance, urging upon our families, by earnest and repeated counsels, the duty and the delight of securing a generous intellectual training, we should have no struggling academies and no unoccupied rooms within their halls.

The advantages which these academies have over the excellent high schools of our cities and large towns, are manifold. If, therefore, the latter have enjoyed the reputation of making more exact scholars in the comparatively few studies taught, and have sent students with a better preliminary preparation to college. This is not the case now. In some of our academies we have secured the most accomplished classical teachers, and a scholastic drill as thorough and efficient as any public school in the land. But the academy, in addition to this, by the permanent literary society it gathers, and the academic air that invests it, becomes a constant, involuntary, but powerful educator. Its very atmosphere is literary. Besides this, it has a broader scope. From its very character the public school must be limited in the branches it teaches. Its object is to accomplish the utmost practical advantage for its young pupils in the shortest period, as the majority can only avail themselves of the opportunities for a few years. The academies cover the whole field of preparatory education. They have provisions for early training in the fine arts, and generous opportunities for elective studies, to meet the exigencies of those who complete their educational course in such an institution. The domestic and social life of such a school inspiring and elevating. The taste

and ambition for study are wonderfully aroused by it in the hearts of young persons. Scores that have entered, for a term or two, the classes of these academies, without any very definite purpose, drawn by the persuasion of companions, have gradually found awakened within them an unquenchable desire after knowledge, and an ambition to reach the higher rounds of a liberal education.

Even above all this is the powerful moral influence which pervades all these halls, established under the auspices of religion. Although these schools are entirely unsectarian as to their pronounced ecclesiastical basis, they are decidedly religious in their influence over pupils. A constant, healthy glow of spiritual fervor pervades them. The social and public services are rendered peculiarly attractive to young people, and not a session passes without accessions being made to the Christian Church. The religious statistics of these New England academies, such as Kent's Hill, old Newbury, and older Wilbraham, if they could be truly unfolded before the Church, would make a profound impression, and awaken a fresh enthusiasm in their behalf.

The great want at this hour is an adequate apprehension of the responsibility of parents to bestow the best possible education upon their children, and to secure for them in its acquisition the best moral and religious influences. It is a proper theme for the pulpit, in addresses both to parents and children. It is doubtful if any act of a pastor would be attended with wider and better results to the world, the Church, and the individual, than a successful effort to send a young man or woman to one of our academies.

As protracted religious services are intermitted somewhat during the next three months, this period might be most appropriately consecrated to this work of setting forth the value and importance of a Christian education, and in personal efforts to induce young persons to enter some one of our seminaries. He is not worthy to be a teacher in Israel who overlooks this vital portion of his pastoral work. We know of one minister, at least, who first inspired several young men to enter upon a course of study by calling them to his own library several times each week, and bestowing upon them gratuitously the best instruction he was capable (himself a fine scholar) of giving. One of the most grateful recollections of the writer of this editorial, is the invitation he gave a young man of much promise, as developed in a Sunday-school exercise (this youth then a boy of very limited schooling, and already earning his living as a clerk), to bring to his study a Latin grammar, and commence an education for a higher life. He is now a Christian Minister, respected both for his probity and ability. The starting of that young man was, in some respects, the best act of the two years' labor in the life of this young man's residence.

SEMINARY HILL, MONTELLIER.

For thirty-six years the Academy at Newbury, Vt., so successful, and so endeared to thousands of young persons, of both sexes, who will never forget its quiet intervals, its plain old buildings, nor its admirable lot of instructors, living and dead, continued to do its good work for its students, drawn both from New Hampshire and Vermont. The latter portion of the time, the new academic school established by the former State, and other educational enterprises, began to affect somewhat seriously its numbers. It was deemed advisable to bring the school nearer the heart of the State of Vermont, from whence its support was chiefly derived. Favorable promises and offers were made at the capital of the State, and finally, six years ago, upon a broad, high plateau, far above the steeples of the churches, in this charming country metropolis, overlooking the State House, the valley of the Winooski, the rolling country with its peaks and forests, far away to the highest summits of the Green Mountains, where the air is always pure and bracing, the foundations of a new school were laid, and one of the finest, purely academic buildings in the land was constructed. Boarding hall, club houses, and professors' houses surround the broad, open campus. There are still wonderful opportunities for embellishment, for tree setting and landscape-gardening, when the funds of the institution will permit aesthetics to be illustrated in the grounds around the institution, as well as in the fine art room that forms such an attraction to the visitor, where the handy work of the pupils adorns its walls.

The whole property is richly worth \$110,000, and is in a fine condition. The provisions of the institution are equal to the instruction and board of two or three hundred pupils at the same time. An good faculty of gentlemen and ladies has been gathered. Some changes, arising out of the lamented absence of Prof. Brush, who is to pursue his studies for two years in Heidelberg, Germany, and other circumstances, may occur next term, but the high grades of tact and scholarship which the Seminary has heretofore enjoyed will be kept up.

Leaving the dust and heat of Boston on the memorable sweltering Monday afternoon, June 29, the change—the next morning, at 5 o'clock A. M., as we swept around the curve by the side of the lively little river, and rushed into the very heart of Montpelier, stepping out of the car right in front of the imposing State House just as the sun was rising over the hills, and the air delightfully cool—was refreshing in the extreme.

The hill of science to the Seminary is indeed a hill of difficulty, especially in wet weather; but it is good exercise for students to climb it, and when once surmounted, the vision in every direction is an ample reward. We would not, however, leave a wrong impression. We did not personally climb the Seminary Hill. A representative Vermont girl, the President of the "Esthetic Society," with a grace all the more charming because natural, received us at the hotel in a coach, and conducted us to the scene of our examinations and literary services; and we may as well add here, that no speaker could receive more delicate or inspiring attentions than this same "Esthetic Society" of young ladies gave to their chosen speaker for the evening. Whatever may have been their personal sentiments as to his performances, they did not permit him to carry away one unpleasant recollection of the occasion.

We passed the day in company with the examining committee, and have rarely heard better recitations than were made in several of the classes. In every department we noticed the most exacting drilling on the part of the faculty. In the classics, in French, in the principal logic class, in constitutional history under the preceptor (Miss Whipple), and in Prof. Brush's classes we were permitted to enjoy some particularly fine illustrations of exact scholarship. We were sorry not to be able to remain through the anniversary exercises. They are all spoken of, we see by the neighboring press, in terms of marked commendation. We shall doubtless have a detailed account from a correspondent.

The incumbrance upon this fine property is not heavy, and can be managed without great inconvenience, if there is a generous and general effort on the part of the ministers of Vermont. A more noble exhibition of unselfish giving we never saw, than in a Conference subscription for this school two years ago. But something besides money, and more important than money, is now needed. Students must be sent to these beautiful halls. This is the great want of the Academy. It has not one half as many as it could instruct, without any addition to its faculty or accommodations. A full complement of students will enable it to meet all expenses, and to make all improvements. We never heard men exhort as Vermont ministers can. Let them try upon this theme. The Conference Seminary is forward for prayers, and for full redemption. Let the work of bringing it into the largest liberty go on without intermission! Why may not every minister send one pupil from his Church next Fall? What an impression that would make upon its statistics! and what a blessed work would, at the same time, be accomplished for the youths themselves!

No one could doubt the expediency and practical wisdom of these mixed schools, as we witnessed the quiet, gentlemanly and lady-like bearing of the students at Montpelier, and the fine effect of their mutual diversities of mind and manner upon each other. The ladies seem to lead in the literary societies, but their male competitors do not lag far behind. We have spoken favorably of the newspaper issued by the former; the latter have just sent out the third number of their *Paculet*, which is as sensible and well-sustained a student's paper as we have ever examined.

Rev. J. C. W. Cox, the principal of the Seminary, is a graduate of Wesleyan, and an honor to his Alma Mater. He is almost too good a preacher for a president, but is doubtless too valuable a president to be permitted to constantly occupy the pulpit. His present pastoral care is indeed the widest and most delicate in the Conference.

We speak earnestly for a great addition of students to this ancient and now translated Seminary. Vermont must cherish her favorite child.

UNITING FOR THE BATTLE.

The bishoprics vacated by the deposition of the rebellious incumbents in various Prussian dioceses, are now causing the government considerable embarrassment. The last three days of the recent Prussian Parliament were consumed in bitter discussions regarding the means of filling the vacated places, and the Ultramontanes distinguished themselves by lava streams of the most drastic abuse of the authorities. It was finally, however, resolved to bid the chapters make their own elections; and in answer to this we perceive by recent cable telegrams that they absolutely refuse to obey, assuming the position that the places are not *de jure* vacated, and that they regard the rebellious bishops as their legal superiors.

This is so open and obstinate a support of rebellion to the State, that the latter will be forced to fill the places in some way, in order to obtain the means to meet the social needs of the community; for in the present condition of things the government in those regions is unable to keep its ordinary oversight and control of the social machine. In the dilemma the authorities must either install Old Catholic priests, to preside at marriages and conduct funerals, or great violence must be done to the people in having these offices performed by civil officers. Every thing, therefore, looks to a crisis of the bitterest kind in this unhappy conflict.

On the other hand, the Ultramontane elements are on every side uniting for the battle. Associations of every name and hue are being formed, with a view of gathering all the forces for consolidation in defense or attack. Among the most formidable of these societies is that known as the Association of May-

ence, whose controlling spirit is doubtless the famous Kettler, the most astute and active of the German bishops; even these, by the way of the cable we learn, have called a meeting of all their board in Fulda. The object of the above Association is to publish electioneering documents and supply public meetings with orthodox orators, besides taking special pains to keep up an interest in the pilgrimages as a means for public agitation.

According to its constitution, its primary object is the defense of the liberty and rights of the Catholic Church, and it undertakes to inform its followers just where these have been violated. It is simply an organ of the Jesuits, and all its player about Christianity crushed and humiliated means the expulsion of the Jesuits—this, and nothing more. And it wages bitter war against all secret societies, and considers the head and front of these the Free Masons. The command has evidently gone forth from headquarters to fight this order the wide world over.

Another class of associations seeks to include all the working men in Catholic countries. The Journeymen Mechanics' Association now numbers nearly one hundred thousand members, to which are added, as branches, masters' and apprentices' associations, and a whole list of co-operative societies, and others of a semi-financial character. Then come societies for young mechanics, Catholic workmen's associations, and finally a series for the care and support of male and female servants in domestic occupations. Having exhausted the cities, these combinations extend to the rural districts, and form an extensive group of peasants' associations, which contain a great many newspapers, and actually run several newspapers.

And then, again, there are associations for special purposes, such as associations in which is called a Catholic-social sense, in contradistinction to combinations among the ordinary Socialists, so-called. These are sometimes denominated Christian-social Leagues, and make it their business to discuss all social questions in a Catholic sense, and under Catholic influences. It naturally costs heavily to keep all this machinery running, and this is largely borne by the wealthy classes, the nobles and the clergy, who not only support them, but also control a wide-spread and well-organized press, which exerts a great influence and keep up a very active life.

Thus the social ferment throughout Germany is largely directed by the extremes; the red and the black internationalists meet; they seldom coalesce, except on the common ground of rebellion to law and order, and the moment they happen to gain a victory by consolidation they again separate, for the Catholic Church, as such, has no sympathy with the secular internationalists, who crush all religious sentiment in the minds of their followers. All these combinations are now being used as instruments of power against the government, are rapidly assuming a political character, and they are of course used to strengthen the clerical and Ultramontane party in its strife with the government. They are now busy in extending their line of battle into the Protestant portions of Germany, and in their agitation have threatened to be even more dangerous than the democratic socialists. Some of the most astute statesmen of the hour are now endeavoring to bring these two extremes into conflict, that they may weaken each other; but the State has in them both very dangerous antagonists.

SOUTH FRAMINGHAM CAMP-MEETING.

As the heated term approaches, the wisest eyes of many of our people begin to turn towards the camp-grounds, of which we have so attractive a variety in New England, designed both for religious services and for healthful recreation. Among the number hardly one equals, for convenience, cheerfulness and attractiveness of natural scenery, that recently established at Framingham. The two meetings already enjoyed, with many tokens of divine favor, have extensively attracted the attention of our Churches, and impressed them with the idea that this is to be one of our great annual "feasts of tabernacles." No other meeting in New England, in its incipency, has afforded so many attractive features. Among these features we may here refer to the beauty of situation, the proximity to large centres of population, the accommodations for travel, and the fitting up of the grounds by the Camp-meeting Association.

The locality is unsurpassed for healthfulness, beauty, cheerfulness of aspect, and accessibility. Situated in the centre of a delightful rural section, on a gentle swell of hard, sandy land, crowned with a young growth of maple and oak, the camp enjoys a beautiful outlook in all directions. On the north the ground swells into the abrupt yet harmonious proportions of Mount Wait, a sort of natural watch-tower and observatory, overlooking the whole region, and gridded about with green meadows and fields threaded by the streams of the Sudbury River and the shores of a crystal lake, one of the most picturesque and charming sheets of water in the State, adapted both for bathing and boating, for which conveniences are being secured. The nature of the soil and the openness of the grove insure the dweller in tent or cottage against mud and dampness. The heaviest-rain-fall soon flows off the roll-

ground, or is absorbed in the soil. The place is central between Boston, Worcester, Providence, Fall River, New Bedford, Lowell and Fitchburg, with which there is direct and frequent communication by rail. The distances from these centres are slight. Boston is 21, Worcester 24, Lowell 28, Taunton 32, Providence 40, and Fitchburg 37 miles away. The meeting is located on the Boston, Clinton and Fitchburg road, near its junction with the various roads to all these cities. An elegant depot has been erected near the grounds, with trains connecting with the other roads. The facilities for marketing, either on the grounds, in the neighborhood, or in the cities, are all that could be desired.

At this early stage in the history of the enterprise, the preparations on the ground are of course incomplete. The great natural facilities, however, are fully appreciated by the directors, who have broad and comprehensive plans for the improvement of the grounds. All that is needed is time and means to make this one of the most delightful spots in the world. Already the work is well begun by laying out the ample grounds, so agreeably diversified by "holt and heath," in spacious avenues, meandering paths, and attractive parks. The water supply from river, lake and well is abundant, and will be still more admirable when they are able to have a reservoir on Mount Wait, sending its streams to every cottage-door over the entire ground.

Beyond the auditorium the ground is cut into tent and cottage lots. About thirty societies are already there, and others are hastening in, as they now enjoy an admirable opportunity to select their positions, which of course will be forfeited when the places are taken. For cottage building there can be no more delightful spot, with the landscape so varied and broken by hill and ravine, and with views of forest, field and lake so enchanting and novel.

As a place of public worship it enjoys rare advantages, in the ease with which any speaker can be heard by the audience, even in the remote edge, and in the use of an ample canopy, open and airy, by which a couple of thousand people can be sheltered from sun and rain, thus precluding the liability of the interruption of the meeting by storms. Every service can be reckoned upon, and the audience enjoy dry and comfortable sittings.

With every added year it is anticipated that the meetings in this place will grow in interest and in favor with the people who attend them.

HAMILTON CAMP MEETING.

A brief visit recently to this constantly growing Methodist resort, both in picturesque and extent, revealed a number of quite essential improvements—such as, after the many already effected, we had not looked for as practicable for years to come.

First and foremost, the main entrance way to the grounds (that used by nineteenth of all who come by private conveyance) has been entirely re-arranged and enlarged. The old Topsfield road from the Wenham station, now runs straight through the old barn-yard of the Dodge estate, up Bay View hill, directly to the central portion of the encampment. This much needed improvement has opened the way for quite as desirable amendments in the superintendent's house, which, with its additions and retouches, now presents a very inviting appearance indeed.

This new entrance-way has been appropriately named "Pleasant Avenue," and will almost entirely supersede the jag-hunted carriage-ways (for they were all one-sided) formerly in vogue. The main gate is located here, and the grading is completed.

Inside the enclosure, which will thus have an enlargement of all of three acres in area, extensive alterations have been constantly going on, new cottages going up in many parts of the ground, and extensive alterations going forward in those already built.

This locality is rapidly coming to be known as possessing no insignificant sanitary qualities, as many invalids who have tested its merits in this direction can cordially testify. Not only in the grove itself, in which the tents are erected, but in almost every direction of approach to the encampment, an abundant growth of pines imparts a most agreeable aroma and healthful tonic to the atmosphere. The piny odor is so diffusive that we have perceived it at the distance of a quarter of a mile from the grounds, when approaching by private conveyance, on several occasions.

We noticed the committee had provided seating accommodations for the large crowds that throng Lee Park on the great days of the annual meeting. It is a most delightful place for transient visitors, who desire a quiet but central spot in which to take their lunch. The benches will be appreciated by the multitude, who have heretofore found the cleanly kept grounds no bad place for the purpose.

The store has been considerably enlarged, and allows the grocer to more completely cater for the *habitués* of the place, who are now present in considerable numbers, notwithstanding the backwardness of the warm season. We noticed during our short stop upon the ground that Superintendent Rankin's fine barge was well filled on each of the three trips made to the depot, bringing several entire families to enjoy their sylvan home. On the fourth there was no small representation of families from our principal centres of business, domiciled here for "the season."

Mr. Rankin runs his splendid teams to every morning train, to accommodate those doing business in Boston, and takes special pleasure in providing people either with transportation, entertainment at his home, or the care of their horses and carriages in his enlarged stable accommodations—in short, makes it the especial business of himself and son to oblige people.

The Committee have not yet decided upon the catering arrangements, and it is quite possible that, instead of "farming" it out, they may revise the plan with which this meeting was inaugurated, viz: do it under their own immediate auspices. Certainly there never has been afforded such complete satisfaction as when Geo. N. Noyes, esq., was the agent of the Association, and provided the board.

We found a gang of track repairers at work about the branch railroad, getting it in order for the running of trains, which will soon commence probably, to be run, early and late, till August 18, when the masses will again set their faces toward this Mecca of the denomination, on the frequent trains of the ever-obliging Eastern railroad.

EDITORIAL PARAGRAPHS.

County Street Methodist Episcopal Church, New Bedford—having one of the largest and best appointed of our New England church edifices, its construction account closed by the payment of its last dollar of indebtedness, its membership energetic and devoted, its congregations large—is the residuary legate of the precious history and spiritual trophies of old Elm Street church, of blessed memory. Fifty years ago, in the attic chamber of that plain old, but endeared wooden tabernacle, a Sabbath school was formed, of which the venerable Jonathan Tuttle (whose Bible class we well-remember attending after he removed to Lynn) was the first superintendent. The original office is still the secretary's office of the school, having been re-elected to the office the current year, which he has filled with great ability and devotion. This office is the highly respected Mr. Benjamin Pitman, father of Judge Pitman, now seventy-four years of age, but bearing no outward marks of the loss of physical or intellectual vigor. He embodies in his religious life the history of this important Church, and numbers among his personal friends all the living ministers that have preached in its pulpit. We well recollect him when, as the son of the pastor of the Church, we were connected with the school forty years ago. His hair was not as white then, but his eyes were no brighter, and his step but little more elastic.

On Sabbath, June 28, the Church very properly held a semi-centennial celebration of its Sunday-school. The interior of the church was finely ornamented with flowers; but the fairest sight was the presence of the large school, embracing all ages, from the tottling and lisping child that drew smiles and tears by the touching little speech he made, to the gray-haired man. We could not help thinking, as we looked upon the fair spectacle, that one other problem is yet to be solved in relation to this institution for Bible study, and that is, how to secure, at least at one preaching service on the Sabbath, all the members and officers of the Sunday-school? They make of themselves a large and very impressive congregation. Why cannot the services be so arranged, and so immediately directed to this most impressive portion of the flock, as to bring them in a body, through hearty interest in it, to one of the preaching services. It is painful to be obliged to infer, from the ordinary size of the congregation at the public services, that the large proportion of these children and young people are not present. It is a serious loss to them, without adequate compensation. The reason for it is to be found in the fact that our preaching-services, as a general thing, have little reference to the children, and scarcely any effort is made to win their interest in them.

The official personnel of this school is admirable. It is largely officered by energetic young men (Father Pitman is hardly an exception). Everything about it is prompt, spirited and progressive. The history of the past memorable half-century was well told by the assistant secretary. The school now numbers nearly three hundred.

An original poem, written by Brother Pitman, in heroic verse, and read by Mr. James Taylor, was the chief feature of the occasion. It was a remarkable production, considering the age of the writer. In it, the whole history of the school, and indeed the moral history of the period in which the church was founded, was picturesquely and vividly presented. The opening stanza was a good idea of its character:—

Seek you the spot where first it breathed the air?
Ask you its parentage, or whose the heir?
'Twas a nigger held the Saviour's form,
Our pride and joy was no less lowly born.
'Twas but an attic where it saw the light,
With sloping wall and most diminished height,
With scanty labors and rudest contrivance,
'Twas there the little stranger's cradle shone.
Who were its sponsors, when upon its head
The sacramental veil in faith was shed?
'Twas hands that strove the heaven-sent unction,
And whose eyes that saw and blessed the sight?
Those hands now were on high the victor's palm,
Those eyes now gaze upon the standard Lamb.
Those names are written in the world unknown,
And oft repeated round the eternal throne.
Their voices join with those in white array,
Who, Holy! Holy! Holy! ever say,
Forever blessing that triumphant song,
'Power and salvation flow from Christ alone.'
Such was its birth-place, humble and obscure,
With no pretense to fame, God's blessed poor.
A building rude it was; no costly tower
Upreared its lofty wall, but wood alone;
No tower or steeple marked it as the place
Where Zion dwelt, and God bestowed His grace:
Narrow its limits, small and circumscribed,
God's presence gave it grace, and nought beside;
Through freewill paces a lowly lustre lay
As when in purple daylight fades away;
No organ shook the mass with thundering notes,
Through freewill paces a lowly lustre lay;
No sculptured marble decked its halls,
No silken drapery festooned its walls.
The vain, proud passer asks, with sneering breath,
'Can any good come out of Nazareth?'
Yet in that attic, mean and perched on high,
No place more holy seemed beneath the sky,
For there the glory of the Lord was shed,
And there the cloud was seen that Israel led.

We join the school in hope and prayer that the remainder of the century may be even more fruitful in good than the past.

New York City has been thoroughly aroused over the question of hydropathy. The frightful dying sufferings of two well-known gentlemen, after every measure suggested by the medical science of the hour had been tried in vain, created something more than a sensation; it fairly amounted to a scare. A fearful penalty is visited upon the unconscious dogs themselves. Their exclaiming "bark on the wave" and by the more merciful measures of Mr. Bergh, the friend of the brute race, hundreds have been, without protracted pain, sacrificed to the terror of the hour. The great good growing out of this temporary evil is, the very thor-

ough scientific investigation that is now being made into this awful disease. Dr. Hammond, with several well-known surgeons, has made a careful *post mortem* examination. The full and very interesting result, illustrated after the liberal manner of that paper, is published in the *Tribune* of July 1st. It has been made to appear, contrary to previous belief, that hydropathy is not a poisoning of the blood, but finds its seat in the great nerve centres. The *medulla oblongata* was found chiefly affected by serious lesions, and also the spinal nerves. It is proved to be a brain disease, and therefore the first real step is taken toward the discovery of some effectual cure. The most singular fact is the case of Mr. McCormick, who, as we write, has just been removed, in the early stages of the disease, to Bellevue Hospital. In this case it was made clearly to appear that the bite was by a dog that neither has been, and is not now, himself mad. The animal is still alive, and under the surveillance of medical men, but is perfectly inoffensive and healthy. The present careful, scientific examinations will, without doubt, result in the solution of the mystery hanging about this long incurable disease.

The last patient who since died; his autopsy thus far giving no evidence of death by hydropathy, but he seems to have been worn out by excitement, and weakened by previous drinking habits.

Dea. George W. Shelton, of Birmingham, Conn., has felt himself called of God to devote his services, without remuneration, to the instruction of the colored people. He is the secretary and treasurer of the Systematic Benevolent Society, of which he is, also, the chief acting and very efficient agent. The Society depends, for the funds necessary to circulate information upon this important theme, upon the one dollar subscription sent to its treasurer, securing membership in it. It publishes an annual report, forming of itself a valuable and interesting volume. The "Christian Steward," which is a monthly journal, the objects, and illustrations of the usefulness of the Society. The treasurer has also for sale, at the simple cost, the admirable tract of William Arthur on the "Duty of Giving Away a Stated Proportion of One's Income," the present edition being the thirteenth of ten thousand copies. He has also a rare volume, entitled "Gold and the Gospel," it being a collection of Prize Essays on the Scriptural duty of giving in proportion to means and income. This is a 16mo. English volume, of 400 pages, containing five admirable treatises, presenting different aspects of the same great theme. The volume will be sent by mail for fifty cents—less than half its original cost—by writing and enclosing this amount to the treasurer.

Our ministers will notice that this is the very seed they are now wishing to sow. Here is a storehouse of facts, arguments, and a permanent interest in the consecration of the talent of money. The volume last referred to is, in itself, an encyclopedia on the subject. Send to Dea. Shelton, and scatter widely this good seed of the kingdom.

Resolutions of the Wesleyan Association upon the death of Mr. NORTON NEWCOMB.

Resolved, 1. That, in the death of our venerable and estimable associate, Mr. Norton Newcomb, who, for the last twenty-nine years, has been a valuable and faithful member of the Wesleyan Association, and for more than fifty years an exemplary and devoted member of the Methodist Episcopal Church, we, and our denomination in this vicinity, lose the presence and services of one whose absence will long be felt, and whose memory will be gratefully cherished.

2. That the Association record upon their journals a high appreciation of his pureness of character, and of the quiet, harmonious and earnest Christian life he has lived through more than half a century; winning for himself by the beauty of his holiness; shedding over his children so powerful a religious influence that all of them have been attracted by it to the same Christian community; illustrating all the affections and graces of a beautiful domestic life—a loving and devoted husband, a devoted father, and a devoted son; and, finally, how ever regretted an example, and a model, showing in his business relations the wisdom of conducting affairs on principles of the strictest integrity, and in conformity with the requirements of the gospel of Christ; uniting simple faith in Jesus with unceasing good works springing from this love to his Master; ready to contribute his whole time and talent for the local and general charities of the Church; and, finally, how ever regretted an example, and a model, showing in his business relations the wisdom of conducting affairs on principles of the strictest integrity, and in conformity with the requirements of the gospel of Christ; 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"The Sunday-school may be made a most useful auxiliary in training the children of the Church, but it must be only an auxiliary. At the present day there is danger lest it furnish an excuse for the neglect of more important duties. The public worship of the Church is a divine institution. The Sunday-school is not. When, therefore, the latter interferes with the former, it is working a serious injury. If the children, for any reason, can attend but one, let it be the church, and not the school."

One of the marked events of the present year, brought into fresh notice by the reopening of the painful occasion of it, was the Brooklyn Council, called to consider the action of Plymouth Church in relation to the withdrawal of one of its members after charges had been made against him. Involving, as the controversy does, the fundamental principles of Congregationalism, and its ability to discipline its membership, and secure the purity of its body, the remarkable and extended discussions of this Council are of permanent interest. Woodworth and Graham of New York, have therefore done a good service in publishing, in a handsome form, a photographic record of the proceedings and the result of Council, with all the letters and papers involved in the process of the preliminary movements. It will be a valuable book for reference. It forms an octavo of 250 pages.

The *Helping Hand* is professed to be from East Weymouth, in the form of a well-printed and illustrated little sheet. It is edited and published by Rev. S. L. Gray, pastor of the Methodist Episcopal Church, and is a very efficient and useful publication. It is a no. 1; but there is no information when No. 2 will make its appearance. It is a good advertising medium, of which the best firms in the vicinity avail themselves; it is also an excellent and varied religious tract, and a full directory of Church services. It has an accomplished and appreciative editor, who has the excellent sense to recommend generously ZION'S HERALD to its readers.

Among the delightful and healthful recreation during the summer heats, is the Sanatorium of Dr. Charles A. Perry, long known as a local preacher of the Methodist Episcopal Church. He has erected a comfortable boarding house near Locust's Village, Franklin County, Mass. beside a remarkable mineral spring, which has been found by trial to be specially beneficial to scrofulous patients and those afflicted with kidney diseases. Whatever may be the virtue of the springs, every intelligent physician in the country would have no hesitation in recommending the whole as a place of great advantage. Mount Mineral Springs will afford a charming retreat from the heat and dust of the city, the finest mountain scenery, moderate prices, and all details will be at once given by him.

We hope none of our readers at all musically inclined will forget the Normal Musical Institute to be held at E. Greenwald, R.I., to commence the 14th inst., and continue five weeks. The opportunity it will afford of enjoying the instruction of the best masters of the day, for the fee of \$20 per person, is a rare chance, with board at the rate of \$4 per week, is too rare an opportunity to be foregone. Any one can obtain circulars giving full particulars, of Dr. Tourneur, at the New England Conservatory of Music, Boston.

The Cincinnatians open their fifth Industrial Exposition August 3, to continue through the month. The Board of Commissioners publish in the most generous manner full and illustrated catalogues of the various branches of the mechanical arts, and the premiums to be awarded. Copies can be obtained by addressing W. P. Anderson, esq., Secretary of the Board, Cincinnati, Ohio.

We are glad to learn that our old friend and confederate fellow-laborer, Rev. H. C. Dunham, of the American Peace Society, accompanied by his son, Mr. W. Dunham, sailed from New York on the 4th inst., on a brief European tour. We wish them a pleasant journey and safe return.

Rev. D. Rutledge reports, at the close of his work in New England in the interest of the Freedmen's Aid Society, that the annual collection, as far as it has been taken, is in advance of last year. It is very desirable that this collection should be taken in all the Churches early in the year, and the money forwarded to J. F. Magee.

Since the attention of subscribers has been called to the figures of the year 1873, many have written, expressing great surprise that they do not indicate they have paid to January, 1874. Agents sometimes forget, or neglect to forward money when collected. We again ask all our readers to look to the figures printed each week on their paper, and if not correct, please write to the agent to whom they paid their subscription. Money can be forwarded direct to our office, if more convenient than to hand it to the preacher in charge.

An unpleasant misunderstanding on questions of internal discipline between the Faculty of the North western University and the Dean of the same, has been happily settled. It was simply a question of the best measure to secure order, and from no serious breaches of discipline. The resignation of so excellent a President as Miss Willard is to be regretted.

The quarterly volume of *The Living Age*, embracing April, May and June, is now ready for delivery. It is a handsome volume, filled with the happiest selections from the periodical press of Europe. It has no superior in this country, and hardly a competitor in its long cultivated field.

The Graphic Company of New York are now issuing *Heath and Home*, with profuse illustrations, and a well sustained literary matter, is to editorial and contributed matter. It is an excellent and attractive pictorial sheet, and will bear its welcome with itself into the family circle.

Our thanks are due, and are here proffered to Rev. J. H. McCarthy, D. D., of the Board of Visitors of Michigan University, for a copy of the valuable Calendar of the institution for the year 1873-4.

C. Edward Bond, Ticket Agent for Central Vermont Railroad Line, 65 Washington Street, has issued a very convenient Hand-Book for summer excursionists over the Central Vermont route. Routes, prices and accommodations are given with sufficient detail, and from the latest examinations.

On eighth page see advertisement of Brotherton, in relation to fares to Martha's Vineyard Camp-meeting.

VETERANS OF THE WAR OF 1812.—The annual gathering of the Veterans of the War of 1812 took place on the 4th inst., at Mechanics' Hall, Bedford Street, in this city. In the absence of the President, Colonel Thomas Asplaway, Hon. Charles Hudson of Lexington, president, and Wm. Goodwin, esq., of Chelsea, acted as Secretary in place of Levi T. Prescott, deceased. Fourteen members only were present. Col. Henry Little of Boston, and Elijah Brown of Lexington, were admitted to membership.

The following officers were chosen: Col. Thomas Asplaway of Boston, president; Hon. Charles Hudson of Lexington, vice president; John J. Prescott of Boston, secretary and treasurer; Rev. John Holbrook, Col. Henry Little, Wm. A. Parker, Wm. Goodwin and Capt. John Howe, executive committee. A resolution of sympathy with the family of the deceased secretary, Mr. L. T. Prescott, was passed. The ages of the veterans present range between seventy-seven and eighty-seven years.

The July Periodicals. The July monthlies and quarterlies crowd early upon us. It being the hour of vacation they will be sure of readers. They will form the popular literature of the heated term.

Popular Science Monthly is ornamented with a cut of Dr. Thomas Young, who died in 1829, and is esteemed by Tyndall to have been the greatest scientist since Newton. Many papers will attract attention, such as the "Genesis of Woman," "Religion and Science," "Climate and Social Development," and a very profuse editorial table.

The Ladies Repository, Boston (Universalists), has a well-engraved portrait of the late Rev. Dr. Bartholomew, with a sketch of his life by J. M. A. Wood. It is filled with a great variety of short and interesting papers upon topics of present interest, literary and religious. This magazine, published at the Universalist Book Room, 31 Cornhill, is made a very readable and attractive periodical, at the small price of \$2.50 per year. The editing is evidently done by a woman's hand, and is well done.

The Bibliotheca Sacra is the first of the Quarterlies to reach our table, and usually leads them all, also, in the elaborateness of its papers. It has nine articles. Rev. Henry S. Burrage presents the modern exegesis of Paul's "almost thou persuadest me," showing that the words were spoken contemptuously, and not ingenuously; that they were a sneer, and not an expression of conviction. Prof. Gardner has an excellent paper on the Unity of our Lord's Discourses; Dr. Thomas Hill treats upon the Natural Foundations of Theology; Dr. Dugood upon Rother's Ministry in Rome; an elaborate grammatical discussion follows, by Prof. Mead; a sketch of Edmund Burke, by the late Prof. Shepard; a German translation of A June Day in Jerusalem; Baptism of Infants and their Church Membership, by Rev. G. F. Wright; and notices of recent publications.

C. Edwards Lester sends out the first number of a monthly serial, to be continued for one year, entitled, "Our First Hundred Years—The Life of the Republic of the United States of America." The work is published on fine paper, in good type, and is to be illustrated. The first number has an engraved likeness of the author. It is published by the United States Publishing Co., 1145 University Place, N. Y. Mr. Lester has devoted his life chiefly to literary pursuits. His "Glory and Shame of England," by its striking arrangement of facts, its incisive statements, and its flowing and impressive style, awakened much interest on its publication, thirty years ago. Mr. Lester has been a member of the Board of Commissioners of the Freedmen's Aid Society, and has been very favorably received. The present work is timely, coming, as it does, at the end of the century, and will be a full and interesting resume of the eventful life of our Republic during these first years of its history. The first number opens with good promise, and will command a wide audience.

The Contemporary Review for June, J. B. Lippincott & Co., Philadelphia, opens with another fine paper from the pen of Gladstone upon his favorite theme, Home's place in History, and presents, in course, Secularism and Mr. Maurice's Theology; a second paper from W. L. Greg, on "Rocks Ahead," in which he contrasts the painful schoolroom—this time prophesying the decline of the mechanical industries of Great Britain; Lord Littleton writes on Undogmatic and Unsectarian Teaching; there is a paper on the Basis of Casuistry; a review of Lord Lytton's Fables in Sausage; a discussion of Sinecures, a paper by Prof. Tyndall, and a discussion of Christianity and Anti-Christianity by Archbishop Manning.

Old and New has its usual variety, with its characteristic regard for the topic of the hour, giving special prominence to subjects relating to the schools and education. Dr. James Martineau has an able paper on the Protestant Theory of Authority. G. W. Powers writes on Technical Education, Ben Bolt on French and German Schools, the editor upon Education for the Civil Service; and he also discusses the failure of our educational processes growing out of the large classes instructed by our teachers, and the best means of securing a competitive test of scholarship in our different institutions.

Scribner continues its illustrated papers by Edward King on The Great South, in this number giving Notes on Mexico. Jules Verne's Mysterious Island discloses its growing marvels. Prof. Hart has an interesting essay, which is illustrated, upon The Shakespeare Death Mask. An Orthodox minister writes somewhat tentatively upon The Final Recovery of Lost Men. R. H. Stoddard has an interesting paper upon the British Authors. Miss Tracton holds her readers to her story of Katharine Earle. The editorial chapters are, as usual, fresh, varied, and of practical interest.

Harper for July abounds in pictures, amusing and illustrative. It opens with a paper of his inimitable sketches from the Bishop; Hart continues his tour in Mexico among our "Nearest Neighbors." There is a breezy article on Marblehead, a valuable summary of the work of the Fish Commissioners, a slashing tirade upon The Lying Press by Parton, and several continued and short stories, poetry, miscellaneous editorial *melange*, etc.

Lippincott's Magazine continues its New Hypocrite, and gives the concluding paper of the finely illustrated descriptions of the Schuylkill Valley. It has an interesting paper by T. Adolphus Trollope, giving Recollections of Archbishop Whately, and continues its story by George MacDonald, with several short tales and very interesting monthly gossip and fair book notices.

The Galaxy for July has not its usual political paper, but has a great variety of attractive short articles, with its continued serials. A good paper on Poland and the Poles is given, Life on the Plains by General Custer, a biographical sketch of General

Bocheffort by Julius Henri Browne, a very extended and excellent scientific miscellany, with notices of current literature and gossip.

The Atlantic Monthly for July opens with a delightful, characteristic, sketchy story, by W. D. Howells. Brute Hart has a fine poem, also, and a sketchy story, by F. B. Sanborn writes intelligently, with a wealth of carefully collected facts at hand, upon Journalism. Robert Dale Owen gives another chapter of biography. W. J. Stillman has a good paper upon English and Dutch Schools of Design. William Wood writes upon Scotch Banking. George Gray Eggleston has a second paper, equally interesting with the first, upon the men who composed the late rebel army. The Book Notices are discriminating and critical; the Educational Notes suggestive—the reference to Boston University is generous.

NOTES FROM THE CHURCHES.

Massachusetts.

Martha's Vineyard.—To a yearly visitor here when the cottages and tents are occupied and the lawns and avenues peopled with residents, it is not without interest to see so few signs of life. True, on Trinity Park we see the open door at the cottage of Hon. Wm. B. Lawton, the new agent, and this naturally cheers us in the midst of our solitude. We think of the crowds of yearly visitors, of the vast congregation occupying the tabernacle, and the grand choruses of sacred song filling the air with melody and in imagination we hear the echoing footsteps of the multitude to come, and the busy hum of conversation; but the only sound that in reality greets our ear is the whisper of the breezes among the tree-tops, or the voice of some lone robin who, like us, is longing for company.

Owing to the general depression of business there is not the usual activity in building, although some new cottages are being erected. The new agent, Brother Lawton, has already shown himself to be just the man, and the many marked improvements which everywhere are being made, show that the directors have made wise choices.

The improved appearance of Trinity Park attracts special attention. Its former barren condition has given place to a beautiful lawn over which the arms of the oaks protect it from the intense rays of the sun. Domestic Square, Clinton Avenue, County Street Park, and many other places on the grounds, have been beautified with the planting of the season.

The season has been very favorable for the foliage, and the general opinion is that it has not been equalled in twenty years. Thus has our heavenly Father provided and adorned this glorious spot of nature for the refreshment of the bodies and the elevation and inspiration of the souls of His people.

We had the pleasure last Sunday of listening to a powerful sermon by Rev. E. H. Hatfield, the pastor at the Grove. We were surprised at the large number present. The singing at the services was very well sustained. With a large and appreciative congregation, a flourishing Sunday-school, and earnest working Christians, ready to do all in their power for the promotion of God's glory, we think Brother Hatfield has everything to stimulate him to renewed zeal. God bless and increase the number of his flock. Nearly all the hotels and boarding-houses are open.

OCCASIONAL.

Hudson.—We cut from a late number of the *Hudson Pioneer* the following complimentary notice of Rev. R. H. Howard:—"Last Sabbath I had the pleasure of attending the Methodist Church of Hudson, and was deeply impressed by the preaching of Rev. Mr. Howard, and more practical sermons, delivered with great power and growing fervor. He kept the attention of his audience with wonderful power."

"Mr. Howard is an earnest, devoted worker in his Master's service. The fruit of his social, pleasant service among his people is already apparent in the increasing numbers of his hearers. His good wife is an earnest worker in the Lord's vineyard, and both have large and growing classes in the Sabbath-school, and they are drawing the hearts of the people, old and young, towards themselves, and we trust, the dear Saviour."

"The Sabbath-school of the society is in a very flourishing condition; the number numbered 131, and is constantly increasing. At the close of each session Mr. Howard occupies from ten to fifteen minutes in explaining some of the most important features of the lesson, and catechizing the children, thereby adding much interest to the school. The secretary, Mr. W. P. Brigham, in his enthusiastic and systematic way of doing business, is largely increasing the number of scholars. The Sabbath-school is held last Sabbath in each month, and are very interesting exercises of Christianity and Anti-Christianity by Archbishop Manning."

The Lynn District Conference, at its session at East Cambridge, July 1 and 2, 1874, passed the following resolutions:—"Resolved, That we regard with profound respect and gratitude the noble position of Lieut. Gov. Talbot, in his vetoes of the bills that would have robbed the Commonwealth of an efficient State Constabulary, and subjected the citizens to the danger and disgrace of a legalized run-railroad."

That so far as we may be able we will give Lieut. Gov. Talbot our moral support in his noble position, and we will endeavor to enter into correspondence with the people to do the same."

That a copy of these resolutions be sent to Lieut. Gov. Talbot, signed by the President and Secretary of the Lynn District Conference.

Also the history of our beloved Zion gives evidence that camp-meetings, judiciously conducted, have been promotive of God's glory in the salvation of precious souls and the strengthening of believers, therefore,

Resolved, That if our Presiding Elder shall appoint a day of fasting and prayer for God's supreme blessing upon our approach from camp-meeting at Hamilton, we will endeavor to observe the day, and induce our people to do the same."

That at the camp-meeting, as preachers and laymen, will do all we can by ready compliance with the known wishes of our presiding officer to make the meeting, under God, a glorious success.

A. P. ADAMS, Secretary.

The place for the assembling of the next General Conference of the Evangelical Alliance is now under discussion, and it is proposed to enter into correspondence with the various Evangelical Alliances as to the expediency of meeting in the city of Jerusalem, or in Rome, or perhaps of commencing the session in one place and concluding it in the other.

Maine.

South Paris.—The Lord is still remitting in mercy the people of this charming. Frequent additions to those who have already sought Christ gladden the hearts of the faithful in labors and prayers. God is with us in all our Sabbath and weekly means of grace. Nineteen received Christian baptism June 28th, and the grace of God is magnified in the continued faithfulness of those who are young in Christian experience, but "strong in the Lord, and in the power of His might." Operations have already commenced upon the church, which is being raised for the construction of a new and improved, and we hope to be ready to welcome the first District Conference ever appointed or held in Gardiner District soon after the Poland Camp Meeting. Brother William Deering, well known among the followers of Christ in Maine and elsewhere, as a generous supporter of every good cause, and whose parents reside in this village, has kindly consented to furnish one half of the funds required in the repairs of the church, construction of vesty, etc. Our Sabbath-school is enjoying much prosperity under the efficient superintendence of Brother S. Stowe, and the faithful assistance of Christian teachers, whose hearts, as well as minds, are engaged in the work. Five from one class have experienced religion during the past year. Our meetings are well sustained, and we are praying and believing that the blessed Saviour will make His truth still more effectual, that it may prove the power of God unto salvation in every generation, and to all who will be faithful to the approaches of divine grace. Brethren, pray for us.

Portland Items.—A union ice-fest was held at Congress Street Methodist Episcopal Church, last Sabbath forenoon. The Portland Methodist Churches are enjoying prosperity. Five were at the altar of the Chestnut Street Church last Sunday evening, seeking Christ.

Rev. A. Turner, of Maryland Ridge, has baptized nine since Conference and one has recently been converted and united with the class. One week ago last Sabbath six young men were baptized, and the covenant of baptism. The church was crowded, and the scene very impressive.

In the State Street Congregational Church there were five baptisms of children last Sabbath. In Williston Chapel seven children were baptized. At the High School 123 pupils graduated have been admitted at the late examination.

The temperance movement here is still progressing. The union temperance prayer meetings are very interesting. The last was held at the Swedenborgian Church, presided over by Dr. Shaylor, of the 1st Baptist Church.

Miss Armstrong, of England gave an interesting temperance lecture in Chestnut Street Church last Thursday evening.

An interesting meeting was held in the Allen Mission Chapel last Sunday evening. The singing at the services was very well sustained. With a large and appreciative congregation, a flourishing Sunday-school, and earnest working Christians, ready to do all in their power for the promotion of God's glory, we think Brother Hatfield has everything to stimulate him to renewed zeal. God bless and increase the number of his flock. Nearly all the hotels and boarding-houses are open.

Maine Items.—Three were, recently baptized at Wesley Church, Bath, and received the right hand of fellowship.

Rev. Mr. Rowell, of Biddeford, baptized three last Sabbath.

Dr. Ricker, of Augusta, secretary of the Trustees of the Maine Baptist Convention, has been granted a vacation of three months, to improve his health.

A very interesting Sunday-school Convention was held at Litchfield June 19th. The attendance was large, and the discussions characterized by a spirit of candor.

Judge Knowlton recently sentenced Geo. R. Pettinell to three months in jail, for being drunk in liquor on his way to the State Prison.

Mr. Howard is an earnest, devoted worker in his Master's service. The fruit of his social, pleasant service among his people is already apparent in the increasing numbers of his hearers. His good wife is an earnest worker in the Lord's vineyard, and both have large and growing classes in the Sabbath-school, and they are drawing the hearts of the people, old and young, towards themselves, and we trust, the dear Saviour."

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The *Episcopalian* says that in six months the constituency of the Reformed Episcopal Church has increased from 4 to nearly 20,000—a large percentage of increase, much larger than it can be hereafter, of course. No doubt a large number are waiting to see what may be done by the General Convention of the Episcopal Church in the autumn. There is no hope, however, of a revision of the prayer Book.

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PRINCIPAL, by order of Bangor District Conference.

Kittery.—Rev. C. C. Mason has fallen in his ministerial labors, congestion of the bronchial arteries being the cause. His pulpit is being supplied by neighboring ministers. The Church here has prospered both religiously and financially during his pastorate, and now they are about commencing repairs and improvements. His second return from Conference was very warmly acknowledged by two gatherings at his place of residence, and the bestowal of earthly goods, singing, praying, etc. We all hope that a few weeks of rest will so far recuperate his system that he will be able again to resume his official station.

June 29.

Rev. M. H. Tarbox, of the Free Will Baptist Church in Houlton, has preached his last sermon there. He goes to Lewiston.

Connecticut.

Haddam Neck.—This station, on the east side of the river, some ten miles from Middletown, has been enjoying excellent property the past three months.

The parsonage has been repaired outside, and the church is being re-furnished by the ladies with new chairs, table, and pulpit cushions. We have also a new Bible, the work has moved steadily on, until about fifteen have found Christ, and the covenant of baptism. The church was crowded, and the scene very impressive.

In the State Street Congregational Church there were five baptisms of children last Sabbath. In Williston Chapel seven children were baptized. At the High School 123 pupils graduated have been admitted at the late examination.

The temperance movement here is still progressing. The union temperance prayer meetings are very interesting. The last was held at the Swedenborgian Church, presided over by Dr. Shaylor, of the 1st Baptist Church.

Miss Armstrong, of England gave an interesting temperance lecture in Chestnut Street Church last Thursday evening.

An interesting meeting was held in the Allen Mission Chapel last Sunday evening. The singing at the services was very well sustained. With a large and appreciative congregation, a flourishing Sunday-school, and earnest working Christians, ready to do all in their power for the promotion of God's glory, we think Brother Hatfield has everything to stimulate him to renewed zeal. God bless and increase the number of his flock. Nearly all the hotels and boarding-houses are open.

Maine Items.—Three were, recently baptized at Wesley Church, Bath, and received the right hand of fellowship.

Rev. Mr. Rowell, of Biddeford, baptized three last Sabbath.

Dr. Ricker, of Augusta, secretary of the Trustees of the Maine Baptist Convention, has been granted a vacation of three months, to improve his health.

A very interesting Sunday-school Convention was held at Litchfield June 19th. The attendance was large, and the discussions characterized by a spirit of candor.

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THE SUNDAY SCHOOL.

Third Quarter.

Sunday, July 19.

Lesson III. Mark 1: 28-45.

BY REV. D. C. KNOWLES.

THE LEPER HEALED.

38 And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and said unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And said unto him, See thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter the city, but was without in desert places; and they came to him from every quarter.

After the miracle performed in the synagogue, Christ was pressed by the multitude, seeking relief for their friends from devils and disease, and He healed many. Before the dawn of the following day He departed into a solitary place, that He might engage in prayer. But there was no repose for Him, as there is no rest now for the recognized friends of suffering humanity. The excited multitude thronged him again, seeking the exercise of the same healing power. When told that the human tide was setting in toward Him, He replied, in the opening words of the lesson, "Let us go into the next towns, that I may preach there also." The message and ministry of Jesus were not to be located. He declared himself in favor of the itinerancy. He might have had large, admiring and increasing congregations in Capernaum for the three years of His ministry, but his mission forbade His preaching to any one community. He sought with His voice all hearts, and distributed justly spiritual opportunities.

This lesson is a record of the healing of a leper, and is declared to have been performed just after the Sermon on the Mount had been delivered (Matthew viii. 1-4). Leprosy is a disease especially prevalent in Palestine and adjacent countries. This loathsome malady originates in the impurities of the blood caused by the violations of the laws of health, and manifests itself in four varieties, one of which, known as the white leprosy, was peculiarly prevalent among the Hebrews. The disease commences in a skin-eruption, forming thin white scales over the parts affected, which increase in size and thickness until the whole person is covered. As the disease progresses, the limbs and parts decay, fall off, and the body dissolves until death terminates the dreadful malady. It is generally regarded as incurable by human power and skill, though it sometimes passes away in the ordinary course of nature. It is not in the least contagious, being transmitted by birth rather than contact. The leper was not excluded from society because of the public peril, but because of the moral lessons such a separation would convey. These excluded lepers were accustomed to herd together, and it was no uncommon sight to see a band of these unfortunate at the gates of an Eastern city, forming a community of outcasts sad to look upon (2 Kings vii. 3). Especial attention seems to have been given to this disease in the Levitical law, for the religious lessons thus imparted. The burdensome ceremonial of the law were doubtless the outward and tangible expression of the nature and consequences of a far worse malady, that has its seat deep in the human soul. Leprosy was especially fitted to illustrate and symbolize the pollution of sin. The parallels are striking. It was transmitted with birth—it was deep within, in the secret fountains of the life—latent, yet ever present, ready to spring to the surface and show its hideousness—unclean, loathsome in its manifestations—incurable by human skill, slow in its action, yet surely working death. It is profoundly suggestive of the subtle nature of sin, in that the child with leprosy blood is often the fairest flower of the family, with rosy cheeks and brilliant eyes. Yet out of all this natural beauty springs the foul disorder—a fitting symbol of the native corruption of the secret sources of the spiritual life, while the outward conduct is manifesting all the graces and excellences of a beautiful morality. It is also an expressive symbol of the final consequences of sin, showing that moral defilement will surely be excluded from the presence of the pure (Rev. xxi. 27, Eph. v. 5).

And there came a leper to him. This was a bold act. Lepers were not allowed to come near the person of the pure (Lev. xiii. 45, 46). But this man dares to thrust himself even at the feet of immaculate health. Two spiritual forces induced him to do it—a longing for purity, with conscious inability to secure it by any human agency, and a living faith in the power and sympathy of Jesus. The first force drove, the second drew him to the Saviour's feet—beautifully emblematic of the efficient action of the Law and the Cross (St. John xii. 32). His faith in Christ's ability is set forth in his own words: "If thou wilt, Thou canst make me clean." His faith in His willingness is shown in the act of coming. All this seems very plain and simple, but it is

only the simplicity of the way of salvation.

Put forth His hand and touched him.

The ceremonial law prohibited the touching of a leper. Some have said that Christ did this to show His contempt for the law, but this is inconsistent with His whole ministry. A better explanation is, that He thus proved His power to touch pollution without being polluted. The ceremonial prohibition was doubtless given to teach us to be aware of coming in contact with sin, lest we be contaminated by it (2 Cor. vi. 17). There is no safety in touching this world's wickedness, unless under the same conditions in which Christ touched it, namely, in the fullness of the Spirit, and with the deliberate purpose of casting it out. Evil associations will never defile those who bravely antagonize the evil. Passive acquiescence during contact inevitably leaves a polluting stain. Antagonism to sin is the condition of purity.

Immediately the leprosy departed. Gradualism in destroying sin is not God's method. The consequences of sin may disappear slowly; but sin, as a ruling principle, a spiritual malady, ought to disappear at the first touch of Christ. If it does not, our faith is at fault, and not any halfway policy of Heaven. This leper was immediately cleansed; the disease was eradicated, and the blood made pure. The power that did that can purge a soul completely, and at once, of the principle of sin. Certain evil consequences may always follow, such as ignorance, loss of development, etc., just as certain losses were incurred by this leper from the previous illness; but the spiritual malady, as such, may be wholly cured, and that at once.

See thou say nothing to any man—A wise precaution, under the circumstances. These temporal blessings were so highly appreciated, and there were so many who wanted these earthly things, that Christ was in danger of being impeded in His higher spiritual ministry if every one went far and wide, proclaiming His physical benefits. Verse forty-five sets forth the embarrassments that resulted from the leper's disobedience. Besides, there was danger of a popular enthusiasm which might awaken jealousy and decided opposition in the government. No Christian should use this command as an opiate to quiet his conscience respecting the duty of testifying as to what the Lord has done for his soul. Such an inference is plainly illogical. The injunction was only a wise expedient to avoid a local difficulty.

Show thyself to the priest. The method of pronouncing a leper cleansed was exceedingly exact and formal. The directions are given in Lev. xiv. 1-32. None but a priest could lawfully remove a leper back to society, and we see Christ, who had manifested His kingly power in healing the disease, so condescending and rigidly reverent to the ceremonial law as to refuse to exercise priestly authority—a beautiful illustration of His regard for the Old Testament, which so many professed admirers of the Gospel affect to despise.

For a testimony unto them—that they might know that the Messiah had come, and believe on Him. The priest would have to certify that the leper was veritably cleansed, so that the accusation of fraud could not be raised. Thus the testimony of the fact would be complete.

To blaze abroad the matter. The leper's disobedience subjected Jesus to much inconvenience. It prevented His carrying forward His spiritual mission in the city, and compelled him, through the popular clamor, to withdraw to the quiet of the desert.

ZION'S HERALD QUESTIONS. Berean Lesson Series, July 19. From the Notes.

1 Why did Christ pray?

2 Why did the people give Him no rest?

3 Why did not Jesus preach in one place?

4 What is leprosy?

5 How were lepers treated by society?

6 Why did the Levitical law treat leprosy?

7 How does leprosy symbolize sin?

8 Why was it bold in the leper to come to Jesus?

9 How did he come, and with what feelings?

10 How should the sinner come to Jesus?

11 What did Jesus prove in touching the leper?

12 Did He despise the Law in so doing?

13 How can we touch sin and be sinless?

14 How long was Christ in healing him?

15 How long in healing the sinner?

16 To what extent was he healed?

17 What did Christ tell him not to do?

18 Why?

19 What did He tell him to do?

20 Why?

21 Explain the process?

22 How did Christ regard the Old Testament?

23 What did the leper do?

24 What was the result?

The enemy is loth to leave the house which he has long controlled. Drive him from the parlor, he will hold the kitchen; and from there he will take refuge in a closet, or a corner of the attic; but woe to the soul who compromises with Satan, or "gives place to the devil."

The Family.

THE MANSIONS ABOVE.

BY H. B. WARDWELL.

There are mansions of love in the glorified clime, Unsullied by hate, with its purpose of crime; Where friendship immortal glows bright in each soul, And breathes in the anthems of rapture that roll.

There are mansions of rest in that region of light, O'er whose splendor there comes not the shadow of night; Where the toil-worn and weary of earth shall repose, Removed from its conflicts, released from its woes.

There are mansions of peace in that beautiful world, Where the banners of combat are never unfurled; The turmoil of earth, the commotions of time, Disturb not the peace of those mansions sublime.

There are mansions of joy in the spirit's blest home, Through whose portals no vision of sorrow may come; Where the gaze is unsullied by tears that have birth In the grief-stricken heart, 'mid the shadows of earth.

There are mansions in Heaven, the home of the soul, That shall stand while the years of eternity roll; Where the Saviour has gone to prepare us a place, If we follow His footsteps and trust in His grace.

There are mansions of light in that holier sphere, Beyond the dark channel, the pall and the bier, Whose glories unclouded eternally shine, Where the spirit is satisfied, ransomed, divine.

There are mansions of wisdom, whose builders are God, In that beautiful land by the seraphim trod; With glory undying and lessons sublime, They tower mid the light of that radiant clime.

There are mansions of life in that realm of delight, Unsought by the angel of death in his flight, O, seek for those mansions celestial above, Whose years are eternal, whose banner is love!

ANSWERS TO A MOTHER'S PRAYERS. BY M. STEVENS ENSWORTH.

"Who will pray for William when I am gone? Mary, promise me that you will."

This was the dying request of a Christian mother to her youngest daughter. William was the only child of his widowed mother who was not a Christian.

For almost twenty years this precious mother had been a confirmed invalid; but from the time she was left a widow she had conducted family worship.

When she was no longer able to kneel, they would gather around her chair while she prayed with them; and when, at last, too feeble to sit up, they knelt beside her bed, while she would plead with a faith which seemed almost to take hold of the throne, that God would bless her and her children, and her children's children to the latest generation.

She would implore of her covenant-keeping God that He would accept the children she had given to Him in baptism.

About four months before this request was made to Mary, her brother William had bidden their mother good-bye, and gone to California, and never expected to see her again on earth; but that mother could not give up that son; her lips were constantly moving in prayer, and when near her, the feeble whisperings of her gentle, trustful soul could be heard, and the petition was, "dear Jesus, make my darling William a Christian, and let me see that precious boy once more before I die."

Could that prayer be answered? When William left, his mother was very feeble, and it was thought she could live but a short time; and yet week after week she lived, far beyond expectation, and to the astonishment of all. Day after day the prayer was ever the same: "let me see that precious boy once more before I die."

Four months had passed, and the physician told the family that their mother could live but a few days, at the longest. A telegram was sent to the brother in New York, to come on immediately. But where was William? That mother and son—would they meet again? Ah! God had him in His keeping. The winds and waves all pressed that vessel forward; William was on board; and nothing could stay her, nothing delay her, for the prayers of his mother had reached the throne of God. He had heard, and was guiding that vessel safely and swiftly to port. The instant the ship landed, William sprang on shore, and went as rapidly as possible to his brother's office. He reached there just as his brother received the telegram that their mother was dying. He took the first train from New York for his home.

That night the dying mother pressed William to her bosom, the child of so many prayers, and urged him to meet her in Heaven. It was but a few short hours that were left for them to be together; but the preciousness of those hours can never be spoken. The prayer had been answered; they had met on the earth. Will they meet in Heaven?

William was not a Christian; and the burden of care and anxiety for the salvation of his soul pressed heavily upon Mary and his sister. Before their mother's death they had leaned upon her; now they had to labor and pray alone, and the words never forsake Mary, "who will pray for William when I am gone? Mary, promise me that you will."

She kept her promise; year after year she prayed and labored for the salva-

tion of that brother. She dared not neglect her trust, lest the blood of his soul should be found on her garments.

Five years had passed, when a letter was received from William, in which he wrote, "I am expecting to make a public profession of my faith in and love for Jesus next Sabbath. Mary, pray for me." And then the whole prayer of that sainted mother was answered.

Mary, with whom the mother was living at the time of her death, had two children—one a son of two years, the other a little baby daughter. Just before her death she requested that she might see them, and when they were brought to her, she said, "I wish to lay my hand upon their heads and bless them." Her eyes were closed as she did so, and in a faint whisper she prayed for each of them separately. Both of those children have been a blessing indeed to their parents, and are members of the Church. The son is fitting for the ministry.

When Mary was a thoughtless young girl, of fourteen years, her mother requested four young Christian friends of Mary's to unite in praying for her. They did so for three weeks. At the end of that time, without the slightest knowledge that prayer had been specially offered for her, she was struck under sudden conviction for sin, and became a Christian. A revival of religion immediately followed in the school which Mary was attending, and many souls were hopefully converted.

This is a true statement of answers to the prayers of one of the most pure, devoted, earnest, praying Christian mothers that ever lived. It is written with the prayer and the hope of encouraging some mother who, amidst anxiety and care, is praying for her loved ones; and also to acknowledge the hand of God, who, the writer believes, has in such a wonderful manner answered prayer.

THE CHILDREN AT RED ROCK MOUNTAIN. BY ELEANOR LEIGH.

The Deane family had moved down to Swampscott for the summer. Mr. Deane had selected a pretty, slate-colored, vine-washed nest of a house, with only a smoothly-shaven green lawn between and the white sand of the beach. Just beyond that lay the beautiful blue ocean that the children loved so well.

There were four of them—Jessie, Arthur, Rob and the baby. Arthur and Rob were twin brothers, five years old. Jessie was two years older. Right away after breakfast the three children would run for their wide-brimmed sun-hats, and when they were tied on away they would scamper for the beach.

Their favorite place to play was directly in the shadow of a large red rock. It was from this same rock that the name of the house, "Red Rock Cottage," had been taken.

Little rills of water lay on one side of the boulder, and the children brought their playthings down here, and washed their tiny tea-spoons and dolls' clothes in their shallow depths, and hung them to dry on little lines made by tying bits of white cord from one stick to another, which were driven securely into the sand.

On the other side the boys had piled stones, one upon another, until they could easily climb to the very top of the big rock itself. And when they were too tired, or did not feel like playing, they would take a seat, in the Turkish fashion (that is, with both feet crossed under them), and sit there for an hour at a time talking eagerly; or perhaps Jessie would be reading the children's corner of the HERALD aloud to them. But most often they watched the little fishing boats, from the time that they were first launched by the rough old fisherman on the beach, until they became mercurial specks upon the distant horizon.

On one particularly day they had been sitting there together in silence for quite a long time when Rob suddenly burst out with the extremely original remark, "My sense! I should have thought that God would have been tired when He got through making that big ocean."

So should I, echoed his twin brother, Arthur, a serious look deepening in his dark eyes.

"Well, He was't," said Jessie, shaking back her curls. "And He was very busy making the blue sky, and heaven way above the sky, and the green earth, before He made the sea. And then He had to see to making the moon and stars to shine by night, and the sun by day, and all the trees and flowers and birds and animals, and last of all the people; and then He took one day and rested himself, and called it the Sabbath, and that is why we never work or play on Sunday."

"Who told you?" asked Arthur, who had been listening very intently.

"Mamma, last Sunday evening. After you were asleep and I was laying wide-awake, looking out the window at the ocean (for it wasn't dark, you know), and she came and sat down beside me, and talked a long time, and heard me say my prayers, and learned me a new song about the sea-shore."

"Sing it, Jessie, please," said Rob, moving a little closer to his sister, and nestling his head into her motherly little lap.

So Jessie sang to them the little song you may all have heard, for there are few children who do not both know and love to sing it:—

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beautiful land."

"There is another verse," she said.

"but I do not quite remember it. After mamma thinks I can repeat it perfectly, I will learn it to you, boys."

"There comes the Lily, Rob!" exclaimed Arthur, after a short pause.

"The Lily? Oh! it is, Jessie, as true as you live! Let's wave all us handkerchiefs, and see if papa will see us."

In another moment three white bits of cambric were fluttering in the strong sea breeze that was fast bearing their father's yacht to the shore, and directly they were answered by a faint cheer from the direction of the Lily.

Presently they scrambled down from their little observatory, to join their mother who, radiant in white cambric and rose-colored ribbons, was sauntering down to the beach to welcome her husband, after being separated from him for a month, while he had been enjoying a yachting cruise with a number of other gentlemen.

Some day, if you like, I may tell you more about the children at Red Rock Cottage; but for the present I must bid you good-bye.

MY TRUST.

I know not if the Lord will grant
The things I long for most;
Or if the hope most dear to me
Must be forever lost;
Or if He deems it best fulfilled
Only at bitter cost.

Perhaps the way He may appoint
Is one I would not choose;
Where I cannot employ the powers
I most desire to use;
The thing He takes from me may be
The hardest thing to lose.

He may deny my eager hands
The work they long to do,
Or take from them some other employ
Which given them dearer good,
And give them, in its place, a task
Hard and unweelcome too.

The tolls that come to me may seem
The heaviest I have known;
The griefs and losses that He sends
Their saddest forms may wear;
And when I long the wayward rest
May come the heaviest care.

But this one thing I know, this much
The eye of faith can see:
The path in which He leads my steps
Is just the best for me;
The one which I might choose to walk
Might not be the happiest.

And if He takes away the joys
Whose value seems so high,
And the dear hope I cherish now
Withers before me lie;
I know the hopes that He will give
Can never fade or die.

I know that the God that He appoints
Will not let me forsake Him;
For when the labor of Him
The strength comes from above;
And the tired fingers will not fail
When guided by His love.

The tolls and griefs He sends may be
But blessings in disguise;
His grace can make the sweetest joys
From bitterest sorrows rise;
We see more clearly of through tears
Than we can with undimmed eyes.

So I go on, not knowing what
May in my future be;
I leave it all with my dear Lord,
Accepting patiently
Whatever He sends of joy or grief,
Sure 'tis the best for me.

—ELEANOR LEIGH, in Advocate and Guardian.

"EVEN CHRIST PLEASED NOT HIMSELF."

Mrs. Lewis bent wearily over the basket containing the week's mending. One after another she took out the well-worn articles, setting here and there a stitch, with the weary prospect of setting many more before she would be able to lay them aside for new ones.

"So shabby and worn, like everything else here," she said to herself, with a deep sigh, as she glanced around the scantily-furnished room. She had protected and polished the plain furniture to the last extremity. She had rung all the changes on it, till there was not another way in which she could place it to advantage; or even if she could, nothing would look well on the now faded and threadbare carpet.

She loved beautiful things, nice furniture, books, flowers, pictures, ornaments. Whatever added to the beauty and elegance of a home, she had coveted; whatever was tasteful and pretty, attracted and pleased her; but it had only been with the most rigid economy and self-denial in some other direction, perhaps, that she had been able to place here and there an ornament in her home. She bitterly wondered why it was that, with her intense love for these beautiful things, she should be denied them. This was only one of the cherished ambitions she found it out of her power to gratify. She had given some good and beautiful thoughts to the world; the songs in her soul were only waiting for the leisure minutes to give them utterance. But there were so many calls upon her time; the days, and hours, and minutes were so constantly filled up with something to do for others.

There was one thing more, in which, if she could have pleased herself, she would have been content to be denied the rest. The burden of her desire was for her children. Charlie was now enough to go away to school; it was time Nellie was beginning to take music lessons; she had for each some cherished plan which her stinted means would not allow her to carry out; she looked with envy upon those who could give to their children the advantages and accomplishments she so earnestly desired for her own; she wished, as she had done many times before, that she could sometimes have things to her mind; other people seemed to do just what pleased them—to be fitted into the places most congenial to their tastes and feelings.

Amid the turmoil of bitter thoughts, of murmurings and repinings, came the blessed words, "Even Christ pleased not Himself." She had read them many times, but they had made no impression upon her thoughts. Now it was a voice of thunder in her soul. The Son of God, the Lord of glory, pleased not Himself, while she, weak, helpless, sinful, had desired only to please herself. How she had rebelled against the way in which the Lord had

led her! How she had murmured against His dealings with her! What envyings and discontents had been in her heart! How grudgingly she had given her time to others.

She thanked God that He had not left her to seek her own pleasure, but had opened her eyes to a sense of her folly and guilt. Did not her Heavenly Father know what was best for her? Does he not know what we have need of before we ask Him? If it had been best for her to have the beautiful things she loved, would He not have given them to her? If her thoughts would have opened a way for them to be given to it. Could she not commit the interests of her children to their Heavenly Father? Should she selfishly seek her own ease while souls were perishing around her? Was it not better to comfort some sorrowing heart, to encourage the weak, to raise the fallen, than to seek only what was congenial to her own tastes? Was it not better to please Him who pleased not Himself, but lived and suffered and died that she might have salvation and eternal life?

In the closet her heart resolved, in His strength who has said "My grace shall be sufficient for thee," to seek, not her own, but to do the will of God. The Lord heard her prayer, and kept His promise to her, making her life a rich blessing to others, and returning that blessing fourfold to her own heart.

WHAT WILL OTHERS THINK OF IT? Do not imagine that only the weak-minded pause to ask this question, for all, at one time or another, have some anxiety touching this point. If to ask such a question be a sign of weakness, then all occasionally manifest this weakness. But we do not consider it a sign of weakness, but rather an indication of a thoughtful, considerate mind, to reflect on how others may view our conduct. The influence of such a consideration is beneficial in two ways. First, it acts as a brake on a down grade; and secondly, as an incentive to action, purely healthful, and greatly needed.

We all love the praise of men, and dread their dispraise. By praise we mean that frank commendation of our course which is as a fresh inspiration to us, and not flattery, so disgusting to refined minds; by dispraise, a non-currence with, or positive aversion to our course of action, expressed in words, or in some significant and unmistakable way. This desire for the good opinion of others, and fear of rendering ourselves unnecessarily obnoxious to good people, as we have said, serve excellent purposes in life. First, restrained, no harm can come from cultivating this love for the one, and fear of the other. By these—the love of praise, or honest and well-deserved commendation, and the fear of the dispraise of our fellows—many are deterred from an open violation of the Sabbath, from the sin of profanity, from a too grievous prostitution of their powers, from going to extreme lengths in wickedness. Their self-respect is touched, and they aroused to a realization of what is requisite in their case, and to the timely employment of such means as promise to aid them to a nobler and purer life.

The wise and virtuous are profited by this consideration. The praise of God first, and then the endorsement of our line of conduct in all particulars by those who are associated within our relations of life, are suitable ends to have in view. Thus encouraged, and thus assisted in our life and work, both will attain proportions otherwise impossible.

Then, don't hesitate to pause and ask, in your more sober and leisure moments, What will others think of it? Caution: But, while we have a wholesome dread of the disapprobation of mankind, unnecessarily provoked, and a desire to commend ourselves in all things to their favorable notice, we should be careful that this does not degenerate into squeamishness, and the forfeiture of that noble independence which is the true glory of man.

W. H. STUART.

FOR THE YOUNGEST READERS.

A Letter to the Little Folks.

DEAR LITTLE FRIENDS:—I was going to a picnic to-day, but it rains; so of course there won't be one. When I first opened my eyes this morning, and saw the big drops beating down on my window, I thought of the little cakes down stairs, of the pickles I pushed snug in a bottle, all ready to take, and at first I felt bad to lose the nice time I expected to have.

What shall I do with all this long rainy day? Shall I sit in the corner and pout, and keep saying to myself, "O, dear! it always rains when I want to go away! O dear me! I want to go to the picnic!" Why no, of course not! That would not help me any. I have seen little girls and boys cry because there was a shower when they wanted to go out to play, and they would cry so long that the sun would begin to shine when their eyes were full of tears. I am going to keep the tears out of my eyes as much as I can, always, so I may see all the sunlight when it comes. If you can't do what you would like to do, there is sure to be something just as good to do. Perhaps I shall enjoy writing to you more than I should going to the picnic.

Did you ever hear about Martha's Vineyard? I have seen a good many letters to grown-up people about it, but never one to you. Papa and mamma and I went there last Saturday. First, we went on the cars; then in a steamer. Did you ever go on the ocean? The water was green and blue, and where our boat went it left white waves, that looked like a path far across the water.

A little boy came and sat beside me. I asked him what he supposed made the water salt? He did not know. I asked him if he ever saw a salt cod fish; he said yes, and that must be what made the water salt. Was not that funny?

Of course it is not that, for fish are not salt when they catch them. Salt is something like rocks, and there is a great deal of it way down at the bottom of the ocean; the water dissolves it, and that is what makes the water salt.

Martha's Vineyard is an island; that is, land with water all around it. In the summer, people go there to have Church in the woods, and they call it camp-meeting. A great many people have built cottages there; I wish you could see them. They look like baby houses, so cunning, such small rooms; and then there are little gardens in front about, as big as your apron. It seems as if the trees knew what little houses were going to be there, and they all grew short on purpose. It all seemed like a story out of a fairy book to me. But the best of it all is, so many people worship God in that lovely place.

There! the sun is shining, and I am glad I did not cry! I am going to say good-bye. You will think it is queer, but I do not know what to say my name is. I have not forgotten, only our postmaster, Rev. Mr. Peirce, said in the post-office the other day that I was your aunt. I would just as soon be your aunt, only aunts don't like to pick strawberries in the sun, for it makes their heads ache, and they don't have much time to play. I do now, for I don't go to school; so I guess I will say as I always do,

Much love from
SISTER CLARA.

BABY SUNSHINE.

As a little girl was being borne, in the arms of her mother, from a railway car in which she had been travelling during the day, turning around she waved her little hand to the passengers, and said, "Good night, folks!"

Hour on hour the noisy cars,
Puff, puff, puffing all the day,
Whizzed us over iron bars,
Whizzed us on our tender way.

Through the dust and through the grey;
So unspittingly our share,
While the sun no cheery ray
Dropped down from the way more fair;—
"Stay! we did have sunshine there."

'T was a golden-headed dot,
Scarcely owning sunbeams three;
Neither dot nor heat a jot,
I am certain, mine was true;
Smiling on us courteously.

Just as in a sandy wild
Springs a freshness we would bless,
Did we bless that little child,
Calling forth our tenderest loves,
By her gentle smile's caress!

Tired at last, when evening grows,
Fast asleep she placed lies;
Deepened on her cheek the rose,
Hidden from us sunny ways,
Which had made us patient, wise.

Hurry, hurry, rudely now
She is borne by eager feet;
Ah, we look to see her

